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MODELS AND EXERCISES

IN

UNSEEN TRANSLATION

FOX AND BROMLEY

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HENRY FROWDE



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MODELS AND EXERCISES
IN
UNSEEN TRANSLATION

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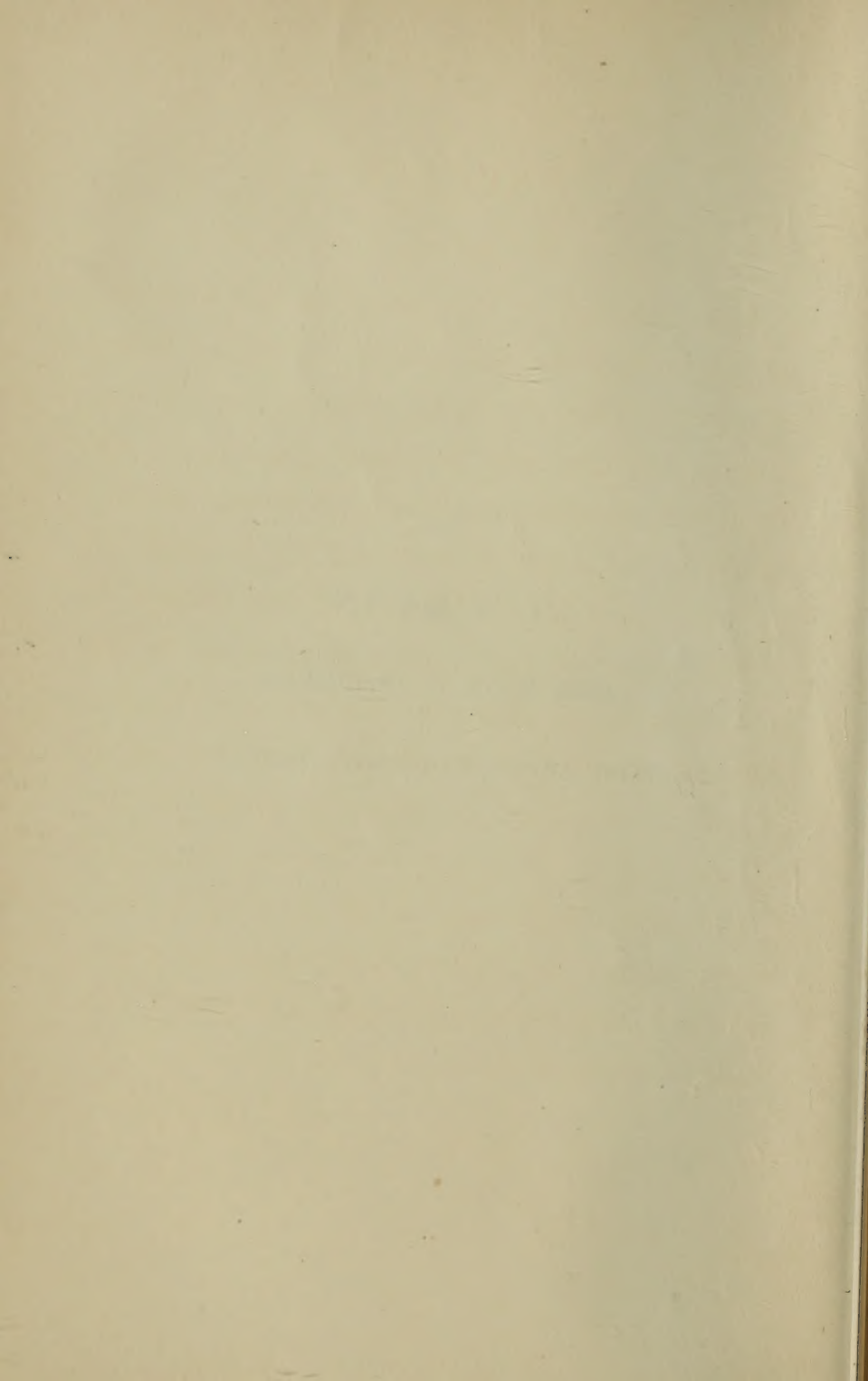
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TO

T. W. DUNN

THIS BOOK IS INSCRIBED

WITH AFFECTION AND RESPECT



PREFACE.

THE exercises in this book are intended for use at the Universities and in the higher forms of schools. They have been collected from various sources, but they will be found generally to be about the standard of a good scholarship examination. For many of them we are indebted to the kindness of Mr. N. Moor, of Clifton College.

The object of the translated passages in the first part is to offer the student a somewhat different standard of translation from that which is usually aimed at or found in books of this nature.

Our best thanks are due to our contributors; above all to Mr. Evelyn Abbott, without whose kind encouragement and careful supervision this book would never have seen the light.

H. F. F.

T. M. B.

I.

TRANSLATED PASSAGES.

I.

Dedimus profecto grande patientiae documentum ; et sicut vetus aetas vidit quid ultimum in libertate esset, ita nos quid in servitute, adempto per inquisitiones etiam loquendi audiendique commercio. Memoriam quoque ipsam cum voce perdidissemus, si tam in nostra potestate esset oblivisci quam tacere. Nunc demum rediit animus ; set quamquam primo statim beatissimi saeculi ortu Nerva Caesar res olim dissociabiles miscuerit, principatum ac libertatem, augeatque quotidie felicitatem temporum Nerva Traianus, nec spem modo ac votum securitas publica sed ipsius voti fiduciam ac robur adsumserit, natura tamen infirmitatis humanae tardiora sunt remedia quam mala ; et ut corpora nostra lente augescunt, cito extinguuntur, sic ingenia studiaque oppresseris facilius quam revocaveris : subit quippe etiam ipsius inertiae dulcedo, et invisa primo desidia postremo amatur. Quid ? si per quindecim annos, grande mortalis aevi spatium, multi fortuitis casibus, promptissimus quisque saevitia principis interciderunt, pauci, ut ita dixerim, non modo aliorum sed etiam nostri superstites sumus, exemptis e media vita tot annis, quibus iuvenes ad senectutem, senes prope ad ipsos exactae aetatis terminos per silentium venimus. Non tamen pigebit vel incondita ac rudi voce memoriam prioris servitutis ac testimonium praesentium bonorum composuisse.

TACITUS.

I.

Verily we have set the world a splendid example of human endurance. Our forefathers saw the height of liberty: we have seen the depth of slavery: even the freedom of private converse was by a system of espionage taken from us. We should have parted with memory itself, if it had been in our power to become oblivious as readily as we became dumb. Now all that is passed: our courage has returned. From the earliest dawn of this happier era the new monarch succeeded in combining two things long deemed incompatible, constitutional liberty and personal government. And now day by day his successor adds some fresh touch to the felicity of the age. The sense of public security, once but a hope and a dream, has grown to the strength and confidence of hope attained and dream fulfilled. Yet such is the nature of human infirmity that remedies work more slowly than maladies. As the life of the body only grows gradually, but may be quenched in a moment, so it is easy to crush out men of genius and literature, hard to restore them. The sweetness of enforced indolence steals on them apace, and sloth, hateful at first, comes in the end to be loved. In the course of fifteen long years, no insignificant space in the life of man, many have perished through causes accidental; others, and those the most vigorous, through the cruelty of a despot. Some few of us have, if I may say so, survived not only our friends but our own selves: so many working years have been utterly blotted out of our lives: during which those of us who were in our prime have reached old age, and those who were old have reached the very verge of the grave and made no sign. Well may my pen have lost its cunning and my voice be unused to break silence; but, even so, will I assay to put on record my memory of our former slavery, and bear my testimony to the improvement of these times.

R. W. RAPER.

II.

ΧΟ. Ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;
 ΚΛ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω.
 ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ;
 ΚΛ. "Ηφαιστος" Ἰδης λαμπρὸν ἐκπέμπων σέλας.
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς
 ἔπεμπεν. "Ἰδη μὲν πρὸς Ἑρμαῖον λέπας
 Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον
 Ἀθων αἵπος Ζηνὸς ἐξεδέξατο,
 ὑπερτελής τε, πόντον ὥστε νωτίσαι,
 ἰσχὺν πορευτοῦ λαμπάδος *προήνυσεν
 πεύκη, τὸ χρυσοφεγγές, ὥς τις ἥλιος,
 σέλας παραγγείλασα Μακίστου σκοπαῖς·
 ὁ δ' οὔτι μέλλων οὐδ' ἀφρασμόνως ὕπνω
 νικώμενος παρήκεν ἀγγέλου μέρος·
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ροὰς
 Μεσσαπίου φύλαξι σημαίνει μολόν.
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω
 γραίας ἐρείκης θωμὸν ἄψαντες πυρί.
 σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,
 ὑπερθοροῦσα πεδίον Ἀσωποῦ, δίκην
 παιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας
 ἡγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός.
 φάος δὲ τηλέπομπον οὐκ ἡναίνετο
 φρουρὰ πλέον καίουσα τῶν εἰρημένων·
 λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος·
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον
 ὥτρυνε θεσμόν μοι χαρίζεσθαι πυρός.

II.

Ch. Since what time then hath the city been subdued?

Cly. I tell you it was in the night that now hath given birth to this new day.

Ch. What messenger could bring the news so swiftly?

Cly. Hephaestus, flashing it in brilliant flame from Ida. Fire was the post, and beacon dispatched beacon onward hither. First Ida sped the light to the Hermaean bluff of Lemnos: then from that island the spiring flame was taken up by Athos. He reinforced the travelling torch with the blazing pine, that, as with a golden sunrise, overpeered the broad-backed sea, and carried on the tidings to the watch-tower on Macistus' top. Macistus, no less wakeful and alert, performed his part in the transmission, and his beacon-fires, far seen over the waters of Euripus, gave signal to the watchmen stationed on Messapius. They, when the message came, flashed back and sent it forward, by kindling there a mighty heap of aged heather. The flame was no-wise dimmed as yet, but in full strength overleaped the Asopian plain, and with a steady radiance, like the orb'd moon, beaming on the forehead of Cithaeron, awakened there a fresh relay of conduct for the courier fire. The guard there set gave welcome to the far sent rays and made a greater blaze than those before them; the glare wherefrom shot over the Gorgopian bay, and reaching to the mountain Aegiplanctus, bade fulfil my hest and burn for me the promised bonfire. Accordingly they speed

πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει
 φλογὸς μέγαν πώγωνα, καὶ Σαρωνικοῦ
 πορθμοῦ κάτοπτον πρῶν' ὑπερβάλλειν πρόσω
 φλέγουσαν· εἴτ' ἔσκηψεν, εἴτ' ἀφίκετο
 Ἀραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς·
 κάπειτ' Ἀτρειδῶν ἐς τόδε σκήπτει στέγος
 φάος τόδ' οὐκ ἄπαππον Ἰδαίου πυρός.
 τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι,
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι·
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.
 τέκμαρ τοιοῦτο ξύμβολόν τε σοὶ λέγω
 ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

AESCHYLUS.

III.

Me vero primum dulces ante omnia Musae,
 Quarum sacra fero ingenti percussus amore,
 Accipiant, caelique vias et sidera monstrent,
 Defectus solis varios lunaeque labores;
 Unde tremor terris, qua vi maria alta tumescant
 Obiicibus ruptis rursusque in se ipsa residant,
 Quid tantum Oceano properent se tinguere soles
 Hiberni, vel quae tardis mora noctibus obstet.
 Sin has ne possim naturae accedere partes
 Frigidus obstiterit circum praecordia sanguis,
 Rura mihi et rigui placeant in vallibus amnes,
 Flumina amem silvasque inglorius. O ubi campi
 Spercheusque et virginibus bacchata Lacenis
 Taygeta, o qui me gelidis convallibus Haemi
 Sistat, et ingenti ramorum protegat umbra?

the news, and feed with liberal hands a beard of flame that rose on high, and glanced beyond the cliff that beetles over the Saronic gulf. It touched the goal ; it struck on steep Arachnae, our close neighbouring hill. And from thence the fire, in lineal sequence from the Idaean flame, was flashed on this habitation of the Atreidae. Such torchrace had we ordered and prepared, each course supplied in turn from that preceding it. But the runner first and last was one, and ran from end to end victoriously. Ye hear the proof and fore-appointed token, which my husband has transmitted to me with true intelligence from Troy.

LEWIS CAMPBELL.

III.

For me verily before all things else I pray that the sweet Muses, whose priest am I, smitten with mighty love, may take me unto them and set forth to me the courses of the stars in heaven, the manifold eclipses of the sun, and the travail of the moon ; whence comes the shuddering of the earth, by what force the deep seas heave and burst their bars, and yet again sink back into themselves ; wherefore the suns of winter make such haste to bathe in Ocean, or what delay impedes the lingering nights. Yet if the too chill blood about my heart stay me from drawing nigh unto these regions of Nature, then be the country my delight, and the water-brooks that run among the valleys ; inglorious let me love the rivers and the woods. O for Spercheüs and his fields, and Taygetus where Laconian girls hold revelry ! O for one to set me in the cool glens of Haemus, and shelter me beneath the huge o'ershadow-

Felix, qui potuit rerum cognoscere causas,
Atque metus omnes et inexorabile fatum
Subiecit pedibus strepitumque Acherontis avari.
Fortunatus et ille, deos qui novit agrestes,
Panaque Silvanumque senem Nymphasque sorores.

VIRGIL.

IV.

Tum primum Caerites, tanquam in verbis hostium vis maior ad bellum significandum quam in suis factis, qui per populationem Romanos lacesierant, esset, verus belli terror invasit, et, quam non suarum virium ea dimicatio esset, cernebant, paenitebatque populationis, et Tarquinienses execrabantur defectionis auctores; nec arma aut bellum quisquam apparare, sed pro se quisque legatos mitti iubebat ad petendam erroris veniam. Legati senatum quum adissent, ab senatu reiecti ad populum deos rogaverunt, quorum sacra bello Gallico accepta rite procurassent, ut Romanos florentes ea sui misericordia caperet, quae se rebus affectis quondam populi Romani cepisset; conversique ad delubra Vestae hospitium flaminum Vestaliumque ab se caste ac religiose cultum invocabant: Eane meritos crederet quisquam hostes repente sine causa factos? aut, si quid hostiliter fecissent, consilio id magis quam furore lapsos fecisse, ut sua vetera beneficia, locata praesertim apud tam gratos, novis corrumperent maleficiis, florentemque populum Romanum ac felicissimum bello sibi desumerent hostem, cuius afflicti

ing boughs ! Happy is he who hath availed to know the causes of the world, and put under his feet all terrors, and inexorable fate, and the roar of greedy Acheron ! Blessed he also who hath known the rural gods, Pan, and old Silvanus, and the sister Nymphs !

ERNEST MYERS.

IV.

Then for the first time the Caerites felt really afraid of war, as if hostile intentions were more plainly declared by the words of the enemy than by their own act, in having provoked the Romans by their raid ; and seeing how unequal their strength was to such a contest, they repented of their raid and heaped curses on the heads of the Tarquinians who had instigated the revolt. No one got ready his armour or prepared for war, but each individually advised an embassy, to beg pardon for their fault. The ambassadors were admitted to the senate, but referred by them to the people. There they implored the gods, whose images and sacred vessels they had received during the Gallic war, and duly maintained their services, that the Romans in their prosperity might be moved to feel the same pity for them, which they had felt for Rome in her trouble. Then turning to the shrine of Vesta, they appealed to that hospitable protection they had so piously and strictly rendered to the priests and Vestals. ‘ Could any one believe that after such services they had suddenly without cause become their enemies, or if they had committed any acts of hostility, that they had done so from deliberate design, and not misled by passion, so as to obliterate their former services, especially when conferred upon a people so grateful, by recent misdeeds, and wilfully incur the enmity of the Roman people, in the height of military success, and general prosperity, whose friendship

amicitiam petissent? Ne appellarent consilium, quae vis ac necessitas appellanda esset. Transeuntes agmine infesto per agrum suum Tarquinienses, quum praeter viam nihil petissent, traxisse quosdam agrestium populationis eius, quae sibi crimini detur, comites. Eos seu dediplaceat, dedere se paratos esse, seu supplicio affici, daturos poenas. Caere, sacrarium populi Romani, deversorium sacerdotum ac receptaculum Romanorum sacrorum, intactum inviolatumque crimine belli hospitio Vestalium cultisque diis darent.

LIVY.

V.

Καθάπερ γὰρ εἴρηται, πᾶσα μὲν ἀνθρώπου ψυχὴ φύσει τεθέαται τὰ ὄντα, ἣ οὐκ ἂν ἦλθεν εἰς τόδε τὸ ζῶον, ἀναμιμνήσκεσθαι δ' ἐκ τῶνδε ἐκεῖνα οὐ ῥάδιον ἀπάσῃ, οὔτε ὅσαι βραχέως εἶδον τότε τὰ κεῖ, οὔτε αἱ δεῦρο πεσοῦσαι ἐδυστύχησαν, ὥστε ὑπὸ τινων ὁμιλιῶν ἐπὶ τὸ ἄδικον τραπόμεναι λήθην ὦν τότε εἶδον ἱερῶν ἔχειν. ὀλίγαι δὲ λείπονται αἷς τὸ τῆς μνήμης ἱκανῶς πάρεστιν. αὗται δέ, ὅταν τι τῶν ἐκεῖ ὁμοίωμα ἴδωσιν, ἐκπλήττονται καὶ οὐκέθ' αὐτῶν γίγνονται, ὃ δ' ἔστι τὸ πάθος ἀγνοοῦσι διὰ τὸ μὴ ἱκανῶς διαισθάνεσθαι. δικαιοσύνης μὲν οὖν καὶ σωφροσύνης, καὶ ὅσα ἄλλα τίμια ψυχαῖς, οὐκ ἔνεστι φέγγος οὐδὲν ἐν τοῖς τῇδε ὁμοιώμασιν, ἀλλὰ δι' ἀμυδρῶν ὀργάνων μόγις αὐτῶν καὶ ὀλίγοι ἐπὶ τὰς εἰκόνας ἰόντες θεῶνται τὸ

they had sought in their distress¹? They begged them not to call deliberate intention, what was properly to be called compulsion and constraint. The Tarquinians had crossed their land with a hostile force, and though they had demanded nothing but a passage, they had seized some rustics and made them accomplices in the raid of which they were accused. If they wished their surrender, they should readily be given up, or if they demanded their punishment, they should be punished. Only, in the name of the Vestals they had entertained, and the gods they had worshipped, they entreated them to absolve and acquit of the charge of hostile intentions that Caere which had been the sanctuary of Rome, the refuge of their priests, and the repository of all that Romans held sacred.

A. SIDGWICK.

V.

I say then that every human soul hath looked aforetime upon the true existences or she could never have entered into man. But from this world to remember *that* is no easy task for souls; not easy to those who for a brief space only beheld the heavenly things, nor for those who falling hitherward have suffered hapless fate, and following evil fellowships forget the sanctities which once they saw. Few are those souls whose inward memory sufficeth for that need. But these, whensoever they descry among earthly things some counterpart of things divine, are struck through with a shock and possess themselves no more. What thus they feel they know not, but dimly they apprehend. For of justice and of virtue and of whatsoever else is precious unto souls no lustre lives in the semblances which are found here below; and through such dull organs do men discern them that few men and hardly

¹ *afflicti*, gen.

τοῦ εἰκασθέντος γένος. κάλλος δὲ τότε ἦν ἰδεῖν λαμπρόν, ὅτε σὺν εὐδαίμονι χορῶ μακαρίαν ὄψιν τε καὶ θέαν, ἐπόμενοι μετὰ μὲν Διὸς ἡμεῖς, ἄλλοι δὲ μετ' ἄλλου θεῶν, εἰδόν τε καὶ ἐτελοῦντο τῶν τελετῶν ἣν θέμις λέγειν μακαριωτάτην, ἣν ὠργιάζομεν ὀλόκληροι μὲν αὐτοὶ ὄντες καὶ ἀπαθείς κακῶν ὅσα ἡμᾶς ἐν ὑστέρῳ χρόνῳ ὑπέμενεν, ὀλόκληρα δὲ καὶ ἀπλᾶ καὶ ἀτρεμῇ καὶ εὐδαίμονα φάσματα μυοῦμενοί τε καὶ ἐποπτεύοντες ἐν αὐγῇ καθαρᾷ, καθαροὶ ὄντες καὶ ἀσήμαντοι τούτου δ' νῦν σῶμα περιφέροντες ὀνομάζομεν, ὁστρέου τρόπον δεδεσμευμένοι. ταῦτα μὲν οὖν μνήμῃ κεχαρίσθω, δι' ἣν πόθῳ τῶν τότε νῦν μακρότερα εἴρηται. περὶ δὲ κάλλους, ὥσπερ εἶπομεν, μετ' ἐκείνων τε ἔλαμπεν ὅν, δεῦρό τε ἐλθόντες κατειλήφαμεν αὐτὸ διὰ τῆς ἐναργεστάτης αἰσθήσεως τῶν ἡμετέρων στίλβον ἐναργέστατα. ὄψις γὰρ ἡμῖν ὀξυτάτῃ τῶν διὰ τοῦ σώματος ἔρχεται αἰσθήσεων, ἥ φρόνησις οὐχ ὀραται. δεινοὺς γὰρ ἂν παρείχεν ἔρωτας, εἴ τι τοιοῦτον ἐαυτῆς ἐναργὲς εἶδωλον παρείχετο εἰς ὄψιν ἰόν, καὶ τᾶλλα ὅσα ἐραστά. νῦν δὲ κάλλος μόνον ταύτην ἔσχε μοῖραν, ὥστ' ἐκφανέστατον εἶναι καὶ ἐρασμιώτατον.

PLATO.

VI.

Ἐπειδὴ τοίνυν ἡ μὲν εὐσεβὴς καὶ δικαία ψῆφος ἅπασι δέδεικται, δεῖ δέ με, ὥς ἔοικε, καίπερ οὐ φιλολοίδορον ὄντα, διὰ τὰς ὑπὸ τούτου βλασφημίας εἰρημένας ἀντὶ πολλῶν καὶ ψευδῶν αὐτὰ τἀναγκαιότατ'

can recognise in the counterfeit the image of the true. But Beauty was aforetime bright to see, when, following with the blessed choir,—we with Zeus and other souls with other gods,—we gazed upon a happy sight and were initiated in the most beatific of all initiations, whereat we gloried as in our paradise, unwounded yet of all the sorrows which awaited us in time to be. Ay, then in that pure day we beheld and were consecrated into Visions primal and simple and immutable and blest; pure still ourselves, nor sealed as yet in this body which now imprisons us, as the shell-fish in the shell. (Thus let me speak for memory's sake and linger in the passion of the Past!) I say then, that among those holy Visions Beauty shone heavenly-fair; and Beauty, even in this our low estate, is descried by the most vivid of our earthly senses, gleaming with clearest glow. For sight is our most vivid sense; and by human sight is Wisdom not discerned;—or terrible had been the loves she had inspired, if an authentic image of very Wisdom had stood visible to men. And other heavenly things are in like case; but only Beauty hath this prerogative, that she is at once most manifest and most loveable.

F. W. H. MYERS.

VI.

I have made it clear what sort of a verdict justice and religion require from you; and now, though I do not like abuse, I am compelled by the slanders of Aeschines to tell a few truths about him, in reply to the lying stories

εἰπεῖν περὶ αὐτοῦ, καὶ δεῖξαι τίς ὢν καὶ τίνων ῥαδίως οὕτως ἄρχει τοῦ κακῶς λέγειν, καὶ λόγους τίνας διασύρει, αὐτὸς εἰρηκῶς ἂ τίς οὐκ ἂν ὥκνησε τῶν μετρίων ἀνθρώπων φθέγγασθαι;—εἰ γὰρ Αἰακὸς ἢ Ῥαδάμανθυς ἢ Μίνως ἦν ὁ κατηγορῶν, ἀλλὰ μὴ σπερμολόγος, περίτριμμα ἀγορᾶς, ὅλεθρος γραμματεὺς, οὐκ ἂν αὐτὸν οἶμαι ταῦτ' εἰπεῖν οὐδ' ἂν οὕτως ἐπαχθεὶς λόγους πορίσασθαι, ὥσπερ ἐν τραγωδίᾳ βοῶντα ὦ γῆ καὶ ἥλιε καὶ ἀρετῇ καὶ τὰ τοιαῦτα, καὶ πάλιν σύνεσιν καὶ παιδείαν ἐπικαλούμενον, ἢ τὰ καλὰ καὶ τὰ αἰσχρὰ διαγιγνώσκεται· ταῦτα γὰρ δήπουθεν ἠκούετ' αὐτοῦ λέγοντος. σοὶ δὲ ἀρετῆς, ὦ κάθαρμα, ἢ τοῖς σοῖς τίς μετουσία; ἢ καλῶν ἢ μὴ τοιούτων τίς διάγνωσις; πόθεν ἢ πῶς ἀξιωθέντι; ποῦ δὲ παιδείας σοι θέμις μνησθῆναι, ἥς τῶν μὲν ὡς ἀληθῶς τετυχηκότων οὐδ' ἂν εἰς εἴποι περὶ αὐτοῦ τοιοῦτον οὐδέν, ἀλλὰ καὶν ἑτέρου λέγοντος ἐρυθρίασειεν, τοῖς δ' ἀπολειφθεῖσι μὲν ὥσπερ σύ, προσποιουμένοις δ' ὑπ' ἀναισθησίας τὸ τοὺς ἀκούοντας ἀλγείν ποιεῖν, ὅταν λέγωσιν, οὐ τὸ δοκεῖν τοιούτοις εἶναι περίεστιν.

DEMOSTHENES.

VII.

Videtisne quos nobis poëtae tradiderunt patris ulciscendi causa supplicium de matre sumpsisse, cum praesertim deorum immortalium iussis atque oraculis id fecisse dicantur, tamen ut eos agitent furiae neque consistere usquam patiantur, quod ne pii quidem sine scelere esse potuerunt? sic se res habet, iudices. Magnam vim, magnam necessitatem, magnam possidet religionem paternus maternusque sanguis: ex quo si qua

which he has uttered without number about me. I must show who he is, and what is his origin, that he lightly takes in hand to calumniate others and criticise their speeches, when his own lips have uttered indecencies which no man of feeling could put into words. Were *Æacus* or *Rhadamanthys* or *Minos* bringing this charge against me, and not a mere scavenger, a hack of the market-place, a pestilent notary, he would not have ventured to speak in such a strain, or to use expressions so intolerable; at one moment crying out like an actor in a play: 'O earth and sun and virtue;' at another appealing to 'intelligence and education, by which we distinguish the noble from the base'—for no doubt you all heard these flights. *Virtue!* you outcast, what have you or yours to do with virtue? What skill have you in distinguishing the noble from the base? Whence did you obtain it, or how? What right have you to talk of education? No educated man would ever venture to use such language about himself, and would blush to hear it from another; but wretches like yourself who in mere stupidity pretend to an education which they have not got, so far from winning the reputation which they seek, only succeed in filling their audience with disgust.

E. ABBOTT.

VII.

The poets have told us of sons who, to avenge a father, exacted from a mother the penalty of blood. They did so, we are told, in obedience to the commands and oracles of the immortal gods; and yet we see how the *Furies* are ever behind them, allowing them no rest for the sole of their feet—they did their duty, but their duty was a crime. Yes, gentlemen, the parental tie, the tie of blood, is strong and binding and holy, and if the stain of that

macula concepta est, non modo elui non potest, verum usque eo permanat ad animum, ut summus furor atque amentia consequatur. Nolite enim putare, quem ad modum in fabulis saepe numero videtis, eos, qui aliquid impie scelerateque commiserint, agitari et perterrerī Furiarum taedis ardentibus: sua quemque fraus et suus terror maxime vexat; suum quemque scelus agitat amentiaque adficit; suae malae cogitationes conscientiaeque animi terrent: hae sunt impiis adsiduae domesticaeque Furiae, quae dies noctisque parentum poenas a consceleratissimis filiis repetant. Haec magnitudo maleficii facit ut, nisi paene manifestum parricidium proferatur, credibile non sit; nisi turpis adulescentia, nisi omnibus flagitiis vita inquinata, nisi sumptus effusi cum probro atque dedecore, nisi praeupta audacia, nisi tanta temeritas ut non procul abhorreat ab insania; accedat huc oportet odium parentis, animadversionis paternae metus, amici improbi, servi conscii, tempus idoneum, locus opportune captus ad eam rem: paene dicam, respersas manus sanguine paterno iudices videant oportet, si tantum facinus, tam immane, tam acerbum credituri sunt.

CICERO.

VIII.

Segnior Oceano, quam lex aeterna vocabat,
Luctificus Titan numquam magis aethera contra
Egit equos, currumque, polo rapiente, retorsit:
Defectusque pati voluit, raptaeque labores
Lucis: et adtraxit nubes, non pabula flammis,
Sed ne Thessalico purus luceret in orbe.

blood be once incurred it can never be washed out, but sinks through into the soul, and sinks so deep that raving madness and insanity are its consequence. You need not suppose indeed that, as you often see in tragedy, the perpetrators of inhuman crimes are hunted and harried before the blazing torches of the Furies. They are harassed, but it is by the ill-doing of their own hands and the panic of their own hearts ; they are driven distracted, they are maddened, but it is by their own guilt ; they are terrified, but it is by the reflections of their own evil conscience ; these are the Furies, the ever present familiars of the parricide, that day and night exact requital of the father's blood at the hands of the crime-stained son. It is this enormous criminality which, unless the crime be brought out as clear as day, makes parricide incredible ; and it is incredible unless there be an ill-spent youth, a life defiled by every vice, expenditure and extravagance in shame and sin, audacity rash and reckless, a frenzy of profligacy that borders on insanity ; all these, and more ; filial hate, fear of paternal chastisement, unprincipled friends, conspiring slaves, the moment opportune, the place aptly chosen for the deed ; nay, I might almost say the judges should see with their own eyes the hands dripping with the father's blood, if they are to credit a crime so heinous, so monstrous, and so cruel.

C. CANNAN.

VIII.

Later from Ocean than law eternal summoned,
never more fraught with dole did the Titan urge his
team to climb heaven's steep, and turned back his car
against the sweep of the whirling sky: and stooped to
suffer eclipse and the agony of ravished light, and drew
to him clouds, not to feed his flames, but that he might
not shine with undimmed lustre in the Thessalian world.

At nox, felicitis Magno pars ultima vitae,
Sollicitos vana decepit imagine somnos.
Nam Pompeiani visus sibi sede theatri
Innumeram effigiem Romanae cernere plebis,
Adtollique suum laetis ad sidera nomen
Vocibus, et plausu cuneos certare sonantes.
Qualis erat populi facies clamorque faventis,
Olim cum iuvenis, primique aetate triumphi
Post domitas gentes, quas torrens ambit Iberus,
Et quaecumque fugax Sertorius impulit arma,
Vespere pacato, pura venerabilis aequae,
Quam currus ornante, toga, plaudente senatu,
Sedit adhuc Romanus eques. Seu fine bonorum
Anxia venturis ad tempora laeta refugit:
Sive per ambages solitas contraria visis
Vaticinata quies, magni tulit omina planctus:
Seu vetito patrias ultra tibi cernere sedes,
Sic Romam Fortuna dedit. Ne rumpite somnos,
Castrorum vigiles, nullas tuba verberet aures.
Crastina dira quies, et imagine moesta diurna
Undique funestas acies feret, undique bellum.

LUCAN.

IX.

Sed quid attinet de rebus tam apertis plura requirere? ipsi enim quaeramus a nobis, stellarum motus contemplationesque rerum caelestium eorumque omnium, quae naturae obscuritate occultantur, cognitiones quem ad modum nos moveant, et quid historia delectet, quam solemus persequi usque ad extremum; praetermissa repetimus, inchoata persequimur. Nec vero sum nescius

But the night, the end of life's good fortune for Magnus, beguiled his harassed sleep with an idle dream. For seated in Pompey's theatre, he thought he discerned the image uncounted of the Roman commons, and heard his own name borne to the stars with glad acclaim, and the ringing tiers emulous in applause. Such was the aspect of the people and the clamour of its cheers, on a time when, a youth, in the year of his first triumph, after the breaking of the nations which rushing Ebro girds, and of the arms which fugitive Sertorius aroused, he had given peace to the West, and as majestic in pure white toga as in that which decks the car of triumph, he sat before an applauding Senate, a Roman Eques still. Whether now, at the end of happiness, troubled for the future, his dream fled back to years of gladness; or that with wonted paradox, foreshadowing the opposite of what he saw, it brought him omens of great lament; or that forbidden hereafter to look on home and country, 'twas only thus that fortune gave thee Rome. Break not his slumbers, ye warders of the camp; let no bugle wound his ears. To-morrow's dream of horror, haunted by the sad picture of the day, will bring from all sides battle lines of death, from all sides war.

H. F. Fox.

IX.

But in so plain a question it is superfluous to demand further proofs. Let us examine the effect on our own minds of the study of the laws of astronomy, or of any of the hidden mysteries of nature. Or let us try to analyse the charm of history, whose course we delight to follow to its termination, to recur to its slighted chapters, to fill up its outlines. I am well aware that history offers not amusement only, but useful knowledge.

esse utilitatem in historia, non modo voluptatem. Quid? cum fictas fabulas, e quibus utilitas nulla elici potest, cum voluptate legimus? quid? Cum volumus nomina eorum, qui quid gesserint, nota nobis esse, parentes, patriam, multa, praeterea minime necessaria? quid? quod homines infima fortuna, nulla spe rerum gerendarum, opifices denique delectantur historia? Maximeque eos videre possumus res gestas audire et legere velle, qui a spe gerendi absunt confecti senectute.

CICERO.

X.

Ex tuis litteris et Quinto fratri gratias egi et te aliquando collaudare possum, quod iam videris certa aliqua in sententia constitisse. Nam primorum mensium litteris tuis vehementer commovebar, quod mihi interdum (pace tua dixerim) levis in Urbis urbanitatisque desiderio, interdum piger, interdum timidus in labore militari, saepe autem etiam, quod a te alienissimum est, subimpudens videbare. Ego, si mei commodi rationem ducerem, te mecum esse maxime vellem. Non enim mediocri afficiebar vel voluptate ex consuetudine nostra, vel utilitate ex consilio atque opera tua. Sed quum te ex adolescentia tua in amicitiam et fidem meam contulisses: semper te non modo tuendum mihi, sed etiam augendum atque ornandum putavi. Itaque quoad opinatus sum, me in provinciam exiturum, quae ad te ultro attulerim, meminisse te credo. Posteaquam mea mutata ratio est, quum

But what are we to say of romances and works of fiction, which we read with delight, though no useful information whatever can be derived from them? Or again, whence the desire to become familiar with the names of the great actors in the world's drama, with their parentage, nationality, nay with a hundred insignificant circumstances connected with them? The charm of history is felt by readers of the meanest station, with no prospect of a political career, by the humblest workmen; and we may observe that none are so eager to hear and read of active life, as those who are excluded from all participation in it by the failing powers of age.

DEAN BRADLEY.

X.

I have made your acknowledgements to the Minister in pursuance of your instructions, and I am glad to be able to compliment you on having come at last to some settled resolution. The tone of your previous letters caused me grave uneasiness. You struck me, forgive me for saying so, as shewing a weak craving for the attractions of London and London life. I thought too that I read in some sentences a want of spirit, in some a want of soldierly courage, in some a lack even of modesty strangely at variance with your true character. For myself, if I consulted my own comfort, I should be most anxious to have you with me. Few things could afford me more pleasure than your society, or more advantage than your advice and assistance. But as you had sought my friendship and confidence from your earliest youth, I have always thought it my duty not only to protect your interests, but to promote and forward them in every possible way. You have, I dare say, not forgotten the unsolicited offers which I made you when on the point of setting out for my colonial government. No sooner

viderem, me a Caesare honorificentissime tractari et unice diligi, sic ei te commendavi et tradidi, ut gravissime diligentissimeque potui. Ubi sis hibernaturus, et qua spe aut conditione, perscribas ad me velim.

CICERO.

XI.

Ὡς ἔφατο κλαίονσ', ἄλοχος δ' οὐπω τι πέπυστο
 Ἔκτορος· οὐ γάρ οἱ τις ἐτήτυμος ἄγγελος ἐλθὼν
 ἤγγειλ' ὅττι ρά οἱ πόσις ἔκτοθι μίμνε πυλάων,
 ἀλλ' ἢ γ' ἰστὸν ὕφαινε μυχῶ δόμου ὑψηλοῖο
 δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
 κέκλετο δ' ἀμφιπόλοισιν ἐϋπλοκάμοις κατὰ δῶμα
 ἀμφὶ πυρὶ στήσαι τρίποδα μέγαν, ὅφρα πέλοιτο
 Ἔκτορι θερμὰ λοετρὰ μάχης ἐκ νοστήσαντι,
 νηπίη, οὐδ' ἐνόησεν ὃ μιν μάλα τῆλε λοετρῶν
 χερσὶν Ἀχιλλῆος δάμασε γλαυκῶπις Ἀθήνη.
 κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου
 τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
 ἢ δ' αὖτις δμωῆσιν ἐϋπλοκάμοισι μετηύδα
 "δεῦτε, δύω μοι ἔπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται.
 αἰδοίης ἐκυρῆς ὁπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῇ
 στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γούνα
 πήγνυται· ἐγγὺς δὴ τι κακὸν Πριάμοιο τέκεσσιν.
 αἶ γὰρ ἀπ' οὐατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς
 δείδω μὴ δὴ μοι θρασὺν Ἔκτορα δῖος Ἀχιλλεύς,
 μῶνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
 καὶ δὴ μιν καταπαύσῃ ἀγνηνορίης ἀλεγεινῆς,
 ἢ μιν ἔχεσκ', ἐπεὶ οὐποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν,

were my plans changed, than, perceiving that my successor treated me with the utmost attention and friendship, I recommended you to him in the strongest and warmest terms. Let us know where you are to pass the winter, and in what position, and with what prospects.

DEAN BRADLEY.

XI.

So spake she weeping. And the wife of Hector knew not yet ; for no faithful messenger had come to tell her that her husband remained without the gate ; and she wove a web, retired within her chamber, a purple garment, patterned with gay flowers. And she bade her fair-haired maidens set a great cauldron on the fire, to heat a bath for Hector, when he should return from the battle ; poor fool ! who knew not that, far from any bath, bright-eyed Athene had slain him by the hand of Achilles. But she heard the shrieking and the wailing from the wall ; and her limbs shuddered, and the shuttle fell from her fingers ; and she gave direction to her fair-haired maidens :

‘Come, two of you follow me, for I will see what is befallen ; I have heard the reverend voice of Hector’s mother, and my heart is in my throat, and beats, and beats, and my knees are numb beneath me ; some disaster approaches the children of Priam : ah ! be the word a stranger to my ear ! but I fear, I fear, lest divine Achilles have cut off daring Hector from the city, and driven him, left alone, into the plain, and made an end of his adventurousness, which hath possessed him to his doom ; for never would he abide among the concourse,

ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἶκων.”

Ὡς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση,
παλλομένη κραδίην· ἅμα δ’ ἀμφίπολοι κίον αὐτῇ.
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἔξεν ὄμιλον,
ἔστη παπτήνας ἐπὶ τείχεϊ, τὸν δ’ ἐνόησεν
ἐλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
ἔλκον ἀκηδέστωσ κοίλας ἐπὶ νῆας Ἀχαιῶν.
τὴν δὲ κατ’ ὀφθαλμῶν ἐρεβεννὴ νύξ ἐκάλυψεν,
ἥριπε δ’ ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
τῇλε δ’ ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,
ἄμπυκα κεκρύφαλόν τ’ ἠδὲ πλεκτὴν ἀναδέσμην
κρήδεμνόν θ’, ὃ ρά οἱ δῶκε χρυσέῃ Ἀφροδίτῃ
ἡματι τῷ ὅτε μιν κορυθαίολος ἡγάγεθ’ Ἐκτωρ
ἐκ δόμου Ἡετίωνος, ἐπεὶ πόρε μυρία ἔδνα.
ἀμφὶ δέ μιν γαλόῳ τε καὶ εἰνατέρες ἄλις ἔσταν,
αἳ ἐ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.

HOMER.

XII.

Ἄρ’ οὖν τοῖς ποιηταῖς ἡμῖν μόνον ἐπιστατητέον
καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἥθους
ἐμποιεῖν τοῖς ποιήμασιν ἢ μὴ παρ’ ἡμῖν ποιεῖν, ἢ καὶ
τοῖς ἄλλοις δημιουργοῖς ἐπιστατητέον καὶ διακωλυτέον
τὸ κακὸν τοῦτο καὶ ἀκόλαστον καὶ ἀνελεύθερον
καὶ ἄσχημον μήτε ἐν εἰκόσι ζώων μήτε ἐν οἰκοδομή-
μασι μήτε ἐν ἄλλῳ μηδενὶ δημιουργουμένῳ ἐμποιεῖν,
ἢ ὃ μὴ οἷός τε ὦν οὐκ ἐατέος παρ’ ἡμῖν δημιουργεῖν,
ἵνα μὴ ἐν κακίας εἰκόσι τρεφόμενοι ἡμῖν οἱ φύλακες
ὥσπερ ἐν κακῇ βοτάνῃ, πολλὰ ἐκάστης ἡμέρας κατὰ

but ran the foremost man ; because he would not be surpassed of any.'

She spake, and her heart beat wildly ; and she hurried through the hall like one distraught ; and her maidens followed. And when she came to the wall and the multitude, she stood upon the tower, and gazed around, and saw him dragging before the city ; and the swift horses drew him callously towards the hollow ships of the Achaeans. And blinding night came down upon her eyes, and she fell backward, and her breath went from her ; and all the bravery fell from her head, ribbon and net and plaited snood, and the coif, which golden Aphrodite gave her in that day when Hector of the tossing plume led her from Eëtion's home, after he had given unbounded gifts. And there crowded round her husband's sisters and his brothers' wives, who supported her in that passion unto death.

J. PURVES.

XII.

Is it only the poets then that we must superintend and compel to embody the image of nobility in their poems on pain of being forbidden to exercise their art in our city ? Or shall we extend our control to other artists, and compel them whether in images of living things or in architecture or any other work of art to exclude these immoral, licentious, mean and degrading elements ? And shall we prevent those who cannot exercise this restraint from working in our city ? Our object is that our guardians may not feed upon the poisoned pasture of base images, nor contract unnoticed a mass of evil in their

σμικρὸν ἀπὸ πολλῶν δρεπόμενοί τε καὶ νεμόμενοι, ἔν τι ξυνιστάντες λανθάνωσι κακὸν μέγα ἐν τῇ αὐτῶν ψυχῇ, ἀλλ' ἐκείνους ζητητέον τοὺς δημιουργοὺς τοὺς εὐφυῶς δυναμένους ἱχνεύειν τὴν τοῦ καλοῦ τε καὶ εὐσχήμονος φύσιν, ἵνα ὥσπερ ἐν ὑγιεινῷ τόπῳ οἰκοῦντες οἱ νέοι ἀπὸ παντὸς ὠφελῶνται, ὁπόθεν ἂν αὐτοῖς ἀπὸ τῶν καλῶν ἔργων ἢ πρὸς ὄψιν ἢ πρὸς ἀκοήν τι προσβάλλῃ, ὥσπερ αὔρα φέρουσα ἀπὸ χρηστών τόπων ὑγίειαν, καὶ εὐθὺς ἐκ παίδων λανθάνῃ εἰς ὁμοιότητά τε καὶ φιλίαν καὶ ξυμφωνίαν τῷ καλῷ λόγῳ ἄγουσα; Πολὺ γὰρ ἂν, ἔφη, κάλλιστα οὕτω τραφεῖεν. Ἄρ' οὖν, ἦν δ' ἐγώ, ὦ Γλαῦκων, τούτων ἔνεκα κυριωτάτῃ ἐν μουσικῇ τροφῇ, ὅτι μάλιστα καταδύεται εἰς τὸ ἐντὸς τῆς ψυχῆς ὃ τε ρυθμὸς καὶ ἁρμονία, καὶ ἐρρωμενέστατα ἅπτεται αὐτῆς φέροντα τὴν εὐσχημοσύνην, καὶ ποιεῖ εὐσχήμονα, ἐάν τις ὀρθῶς τραφῇ, εἰ δὲ μή, τούναντίον; καὶ ὅτι αὐτῶν παραλειπομένων καὶ μὴ καλῶς δημιουργηθέντων ἢ μὴ καλῶς φύντων ὀξύτατ' ἂν αἰσθάνοιτο ὁ ἐκεῖ τραφεὶς ὡς ἔδει, καὶ ὀρθῶς δὴ χαίρων καὶ δυσχεραίνων τὰ μὲν καλὰ ἐπαινοῖ καὶ καταδεχόμενος εἰς τὴν ψυχὴν τρέφοιτ' ἂν ἀπ' αὐτῶν καὶ γίγνοιτο καλὸς τε κάγαθος, τὰ δ' αἰσχροὶ ψέγοι τ' ἂν ὀρθῶς καὶ μισοῖ ἔτι νέος ὢν, πρὶν λόγον δυνατὸς εἶναι λαβεῖν, ἐλθόντος δὲ τοῦ λόγου ἀσπάζοιτ' ἂν αὐτὸν γνωρίζων δι' οἰκειότητα μάλιστα ὁ οὕτω τραφεὶς; Ἐμοὶ γοῦν δοκεῖ, ἔφη, τῶν τοιούτων ἔνεκα ἐν μουσικῇ εἶναι ἡ τροφή.

souls by the gradual daily process of plucking and feeding on the crop of rank growths around them. Nay; we must seek those artists who have a genius for discovering the nature of the beautiful and the graceful; for so shall our youth dwell in the region of health and gather strength wherever the beauty that is born of fair works strikes upon eye and ear, like a breeze bearing health from a wholesome land, insensibly leading them from childhood upwards into unity, affinity and harmony with right reason.

Certainly, he answered, that would be an ideal form of education.

Then, Glaucon, said I, the most potent form of education is to be found in music for this reason that rhythm and harmony sink deepest into the soul, that they lay the strongest hold upon it, that they endow it with grace, making it graceful if the education has been good, but if otherwise, the reverse of graceful. And again for another reason, that the man who has been rightly educated in his soul will have the keenest eye for the defective or ugly creations of man or nature, that, justly discriminating in his pleasure and displeasure, he will praise what is fair and receive it into his soul and feed on it till he becomes himself a fair and noble character; whereas he will rightly censure and despise what is foul, even in his youth, before he can understand the reason why. And when reason comes, the man who has been so educated will hail her as an old friend with whom he has been long intimate. Is not this true? I asked. In my opinion, he answered, these are good reasons for employing music in education.

J. A. SPENDER.

XIII.

Καὶ οὐδ' ἐκεῖν' εἶδεν, ὅτι πρὸς μὲν χρημάτων κτήσιν οὐδὲ πώποτε ὁ δῆμος ἐσπούδασε, πρὸς δὲ δόξης ὥς οὐδὲ πρὸς ἐν τῶν ἄλλων. τεκμήριον δέ· χρήματα μὲν γὰρ πλείστα τῶν Ἑλλήνων ποτὲ σχὼν ἅπανθ' ὑπὲρ φιλοτιμίας ἀνήλωσεν, εἰσφέρων δ' ἐκ τῶν ἰδίων οὐδένα κίνδυνον ὑπὲρ δόξης ἐξέστη. ἀφ' ὧν κτήματα ἀθάνατα αὐτῷ περίεστι, τὰ μὲν τῶν ἔργων ἢ μνήμη, τὰ δὲ τῶν ἀναθημάτων τῶν ἐπ' ἐκείνοις σταθέντων τὸ κάλλος, προπύλαια ταῦτα, ὁ παρθενῶν, στοαί, νεώσοικοι. οὐ γὰρ αὐτοὺς δεκατεύοντες, οὐδὲ ἂ καταράσαιντο ἂν οἱ ἐχθροὶ ποιοῦντες, διπλᾶς πράττοντες τὰς εἰσφοράς, ταῦτ' ἀνέθεσαν, οὐδ' οἷοις περ σὺ χρώμενοι συμβούλοις ἐπολιτεύοντο· ἀλλὰ τοὺς ἐχθροὺς κρατοῦντες, καὶ ἂ πᾶς τις ἂν εὐφρονῶν εὗξαιτο, τὴν πόλιν εἰς ὁμόνοιαν ἄγοντες, ἀθάνατον κλέος αὐτῶν λελοίπασι, τοὺς ἐπιτηδεύσαντας οἶα σοὶ βεβίωται τῆς ἀγορᾶς εἴργοντες.

DEMOSTHENES.

XIV.

Πάτερ, μένος μὲν ξύστασις τε σῶν φρενῶν δεινὴ· τὸ μέντοι πρᾶγμ', ἔχον καλοὺς λόγους, εἴ τις διαπτύξειεν, οὐ καλὸν τόδε. ἐγὼ δ' ἄκομψος εἰς ὄχλον δοῦναι λόγον, ἐς ἡλικας δὲ κωλίγους σοφώτερος. ἔχει δὲ μοῖραν καὶ τόδ'· οἱ γὰρ ἐν σοφοῖς φαῦλοι παρ' ὄχλῳ μουσικώτεροι λέγειν. ὅμως δ' ἀνάγκη, συμφορᾶς ἀφιγμένης,

XIII.

Nay, he did not even see that the people have never troubled themselves about material wealth, but have always put honour above all else. Think of the past. At a period when they were the richest nation in Europe, they spent all they had to maintain their prestige : they made private sacrifices : they shrank from no danger at honour's call. Thereby they won for themselves two imperishable possessions, a place in the history of the world and the visible splendour of monuments erected in memory of their deeds—marble arches, stately columns, embellished squares, statues of heroes. For these monuments were erected not at the cost of their own countrymen, of budgets framed in the spirit of an enemy to the country, of a grinding income-tax wantonly doubled—no, nor by the adoption of counsels such as those of the right honourable gentleman opposite. The deathless renown which that generation bequeathed to us was the fruit of victory abroad, of a home policy conceived in the spirit of true patriotism—a policy which aimed at producing harmony between class and class, and at excluding politicians of the type of the right honourable gentleman from public life.

R. W. RAPER.

XIV.

Terrible, my father, is the rage and conflict of thy spirit. Yet what thou now doest, though with fair pleas thou doest it, will show not fair if anyone unfold it all. Rude indeed am I in speech to the many, but wiser to the few, my fellows ;—and in this too there is a dispensation meet, for they who among the wise are but mean men are more skilled to speak when they stand before the multitude. Yet—for I am come to a sore strait—I must

γλῶσσάν μ' ἀφείναι. πρῶτα δ' ἄρξομαι λέγειν
 ὅθεν μ' ὑπῆλθες πρῶτον ὡς διαφθερῶν,
 κοῦκ ἀντιλέξοντ'. εἰσορᾷς φάος τόδε
 καὶ γαῖαν ; ἐν τοῖσδ' οὐκ ἔνεστ' ἀνὴρ ἐμοῦ,
 οὐδ' ἦν σὺ μὴ φῆς, σωφρονέστερος γεγώς.
 ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν,
 φίλοις τε χρῆσθαι, μὴ 'δικεῖν πειρωμένοις,
 ἀλλ' οἷσιν αἰδῶς μήτ' ἐπαγγέλλειν κακὰ
 μήτ' ἀνθυπουργεῖν αἰσχροῖς τοῖσι χρωμένοις·
 οὐκ ἐγγελαστῆς τῶν ὁμιλούντων, πάτερ,
 ἀλλ' αὐτὸς οὐ παροῦσι κάγγυς ὦν φίλοις.
 ἐνὸς δ' ἄθικτος, ᾧ με νῦν ἐλείν δοκεῖς·
 λέχους γὰρ ἐς τόδ' ἡμέρας ἀγνὸν δέμας.
 οὐκ οἶδα πρᾶξιν τήνδε, πλὴν λόγῳ κλύων
 γραφῇ τε λεύσσω· οὐδὲ ταῦτα γὰρ σκοπεῖν
 πρόθυμός εἰμι, παρθένον ψυχὴν ἔχων.

EURIPIDES.

XV.

Τάχα δ' οὖν ταῦτα μῦθος σοι δοκεῖ λέγεσθαι,
 ὥσπερ γραός, καὶ καταφρονεῖς αὐτῶν. καὶ οὐδέν γ'
 ἂν ἦν θαυμαστὸν καταφρονεῖν τούτων, εἴ πη ζητοῦν-
 τες εἴχομεν αὐτῶν βελτίῳ καὶ ἀληθέστερα εὐρεῖν·
 νῦν δὲ ὁρᾷς ὅτι τρεῖς ὄντες ὑμεῖς, οἵπερ σοφώτατοί
 ἐστε τῶν νῦν Ἑλλήνων, σύ τε καὶ Πῶλος καὶ Γορ-
 γίας, οὐκ ἔχετε ἀποδείξαι ὡς δεῖ ἄλλον τινὰ βίον
 ζῆν ἢ τοῦτον ὅσπερ καὶ ἐκεῖσε φαίνεται συμφέρων,
 ἀλλ' ἐν τοσοῦτοις λόγοις τῶν ἄλλων ἐλεγχόμενων

needs unloose my tongue ; and first I will begin my say with the charge wherein thou didst first assail me as though thou would'st crush me utterly and I could say nought in answer. See'st thou this light and this earth ? Of all that enjoy them there is none,—no, though thou deniest it—more truly master of himself than I. For well I know above all how to reverence heaven above, and how to deal with friends such as essay not wrong, kept by high honour from prompting sin or requiting shame by shame to such as use their company. Nor do I mock my fellows, my father, ever the same to my friends whether they be far away or I stand by their side. And of one thing wherein now thou thinkest thou hast found me guilty, all pure am I ;—even to this day my body is virgin, nor know I aught of Love's working but by tales of other lips or looking on it in a picture ; nor even to behold aught of it am I fain, ever keeping my soul maiden.

T. M. BROMLEY.

XV.

Perhaps this may appear to you to be only an old wife's tale, which you condemn. And there might be reason in your condemning such tales, if by searching we could find out anything better or truer : but now you see that you and Polus and Gorgias, who are the three wisest of the Greeks of our day, are not able to show that we ought to live any life which does not profit in another world as well as in this. And of all that has been said, nothing

μόνος οὗτος ἡρεμεῖ ὁ λόγος, ὥς εὐλαβητέον ἐστὶ τὸ ἀδικεῖν μᾶλλον ἢ τὸ ἀδικεῖσθαι, καὶ παντὸς μᾶλλον ἀνδρὶ μελετητέον οὐ τὸ δοκεῖν εἶναι ἀγαθὸν ἀλλὰ τὸ εἶναι, καὶ ἰδίᾳ καὶ δημοσίᾳ· ἐὰν δέ τις κατὰ τι κακὸς γίγνηται, κολαστέος ἐστί, καὶ τοῦτο δεύτερον ἀγαθὸν μετὰ τὸ εἶναι δίκαιον, τὸ γίγνεσθαι καὶ κολαζόμενον διδόναι δίκην· καὶ πᾶσαν κολακείαν καὶ τὴν περὶ ἑαυτὸν καὶ τὴν περὶ τοὺς ἄλλους, καὶ περὶ ὀλίγους καὶ περὶ πολλούς, φευκτέον· καὶ τῇ ῥητορικῇ οὕτω χρηστέον, ἐπὶ τὸ δίκαιον ἀεὶ, καὶ τῇ ἄλλῃ πάσῃ πράξει.

Ἐμοὶ οὖν πειθόμενος ἀκολούθησον ἐνταῦθα, οἱ ἀφικόμενος εὐδαιμονήσεις καὶ ζῶν καὶ τελευτήσας, ὥς ὁ λόγος σημαίνει. καὶ ἕασόν τινά σου καταφρονῆσαι ὥς ἀνοήτου καὶ προπηλακίσαι, ἐὰν βούληται, καὶ ναὶ μὰ Δία σύ γε θαρρῶν πατάξει τὴν ἄτιμον ταύτην πληγὴν· οὐδὲν γὰρ δεινὸν πείσει, ἐὰν τῷ ὄντι ἦς καλὸς καὶ ἀγαθός, ἀσκῶν ἀρετὴν. καὶ πάλιν οὕτω κοινῇ ἀσκήσαντες, τότε ἤδη, ἐὰν δοκῇ χρῆναι, ἐπιθησόμεθα τοῖς πολιτικοῖς, ἢ ὅποιον ἂν τι ἡμῖν δοκῇ, τότε βουλευσόμεθα, βελτίους ὄντες βουλεύεσθαι ἢ νῦν. αἰσχρὸν γὰρ ἔχοντάς γε ὥς νῦν φαινόμεθα ἔχειν, ἔπειτα νεανιεύεσθαι ὥς τι ὄντας, οἷς οὐδέποτε ταῦτα δοκεῖ περὶ τῶν αὐτῶν, καὶ ταῦτα περὶ τῶν μεγίστων· εἰς τοσοῦτον ἤκομεν ἀπαιδευσίας. ὥσπερ οὖν ἡγεμόνι τῷ λόγῳ χρῆσόμεθα τῷ νῦν παραφάνεντι, ὃς ἡμῖν σημαίνει ὅτι οὗτος ὁ τρόπος ἀριστος τοῦ βίου, καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν

remains unshaken but the saying, that to do injustice is more to be avoided than to suffer injustice, and that the reality and not the appearance of virtue is to be followed above all things, as well in public as in private life ; and that when any one has been wrong in anything, he is to be chastised, and that the next best thing to a man being just is that he should become just, and be chastised and punished ; also that he should avoid all flattery of himself as well as of others ;—of the few as of the many : and rhetoric and any other art should be used by him, and all his actions should be done, always with a view to justice.

Follow me then, and I will lead you where you will be happy in life and after death, as your own argument shows. And never mind if some one despises you as a fool, and insults you, if he has a mind ; let him strike you, by Zeus, and do you be of good cheer and do not mind the insulting blow, for you will never come to any harm in the practice of virtue, if you are a really good and true man. When we have practised virtue in common, we will betake ourselves to politics, if that seems desirable, or we will advise about whatever else may seem good to us, for we shall be better able to judge then. In our present condition we ought not to give ourselves airs, for even on the most important subjects we are always changing our minds ; and what a state of education does that imply ! Let us, then, take this discourse as our guide, which signifies to us, that the best way of life is to practise justice and every virtue in life and death. This

ἀσκοῦντας καὶ ζῆν καὶ τεθνάναι. τούτῳ οὖν ἐπώ-
μεθα, καὶ τοὺς ἄλλους παρακαλῶμεν, μὴ ἐκείνῳ ᾧ
σὺ πιστεύων ἐμὲ παρακαλεῖς· ἔστι γὰρ οὐδενὸς
ἄξιος, ᾧ Καλλίκλεις.

PLATO.

XVI.

Caesar Alexandria se recepit, felix, ut sibi quidem videbatur, mea autem sententia, qui rei publicae sit hostis, felix esse nemo potest. Hasta posita pro aede Iovis Statoris bona subiecta Cn. Pompei—miserum me! consumptis enim lacrimis tamen infixus haeret animo dolor,—bona, inquam, Cn. Pompei magni voci acerbissimae subiecta praeconis. Una in illa re servitutis oblita civitas ingemuit servientibusque animis, cum omnia metu teneantur, gemitus tamen populi Romani liber fuit. Expectantibus omnibus quisnam esset tam impius, tam demens, tam dis hominibusque hostis, qui ad illud scelus sectionis auderet accedere, inventus est nemo praeter Antonium, praesertim cum tot essent circum hastam illam, qui alia omnia auderent: unus inventus est qui id auderet, quod omnium fugisset et reformidasset audacia. Tantus igitur te stupor oppressit vel, ut verius dicam, tantus furor, ut primum, cum sector sis isto loco natus, deinde cum Pompei sector, non te execratum populo Romano, non detestabilem, non omnes tibi deos, non omnes homines esse inimicos et futuros scias? At

way let us go ; and in this exhort all men to follow, not in that way in which you trust and in which you exhort me to follow you ; for that way, Callicles, is nothing worth.

JOWETT.

XVI.

Caesar made his way back from Alexandria : he had been successful, or thought himself so, though in my judgment if a man is his country's enemy success there can be none for him. The spear was set up in front of the temple of Jupiter Stator, and the property of Pompey—forgive me if I cannot trust myself : the fount of tears is dry, but there still abides deep-rooted in the heart the sense of wrong—the property of Pompey the Great was exposed to the tender reticence of the auctioneer. Then for the first and last time in momentary forgetfulness of slavery the despair of the nation found voice ; and though the iron had entered our souls, and the reign of terror was around us and upon us, still the voice of Rome's lamentation was free. While all were waiting and wondering who would be so unnatural, so mad, so hateful to gods and men, as to dare to come forward and bid where bidding was such a crime, there was found none but Antony, and that though there were so many gathered round the spear, so many who had courage for all else : yes, Antony alone was found to venture on a deed from which the brazen hardihood of all other men had flinched and recoiled. Is then paralysis so numb, is insanity—to give it its true name—so frenzied upon you that you do not know that, when born as you were, you became a wrecker, and a wrecker at the sale of a Pompey you became to the Roman people a thing of horror, on which their prayers cried vengeance, and made all gods and all men your enemies now and for

quam insolenter statim helluo invasit in eius viri fortunas, cuius virtute terribilior erat populus Romanus exteris gentibus, iustitia carior ! In eius igitur viri copias cum se subito ingurgitasset, exultabat gaudio persona de mimo, modo egens, repente dives.

CICERO.

XVII.

Τύριον οἶδμα λιποῦσ' ἔβαν
 ἀκροθίνια Λοξία
 Φοινίσσας ἀπὸ νάσου
 Φοίβῳ δούλα μελάθρων,
 ἔν' ὑπὸ δειράσι νιφοβόλοις
 Παρνασοῦ κατενάσθην,
 Ἴόνιον κατὰ πόντον ἐλά-
 τα πλεύσασα, περιρρύτων
 ὑπὲρ ἀκαρπίστων πεδίων
 Σικελίας Ζεφύρου πνοαῖς
 ἱππεύσαντος ἐν οὐρανῷ
 κάλλιστον κελάδημα,
 πόλεος ἐκπροκριθεῖς ἐμᾶς
 καλλιστεύματα Λοξία·
 Καδμείων δ' ἔμολον γᾶν,
 κλεινῶν Ἀγνηνοριδᾶν,
 ὁμογενεῖς ἐπὶ Λαΐου
 πεμφθεῖς ἐνθάδε πύργους.
 ἴσα δ' ἀγάλμασι χρυσοτεύ-

all time? But insolence never faltered, and without an hour's delay the gluttonous Antony took possession of the property of a man whose valour made the Roman people more terrible to foreign nations, his justice more dear: yes, that was the man on whose possessions Antony broke in a moment and glutted himself, dancing and leaping for joy, a burlesque transplanted into life, the beggar of yesterday come suddenly to wealth.

C. CANNAN.

XVII.

From the Tyrian wave came I, chosen first fruits for Loxias, even from the isle of Phoenice, to serve Phoebus in his courts: so should the snow-beaten ridges of Parnassus have sheltered me. Through Ionian waters did the pine oar bring me, while over the sea-ringed plains, unharvested, of Sicily Zephyr rode, with the sweet shrilling of his blasts along the sky. For out of all my city was I chosen, preferred to be the fairest gift for Loxias, and so I passed to the Cadmeans' land, the land of the famous children of Agenor, and to these kindred towers of Laius was I sped, and was made Phoebus' handmaiden, as men make images of fine wrought

κτοῖς Φοῖβῳ λάτρῃς γενόμεν.
 ἔτι δὲ Κασταλίας ὕδωρ
 ἐπιμένει με κόμας ἐμὰς
 δεῦσαι, παρθένιον χλιδάν,
 Φοιβεΐαισι λατρείαις.
 ὦ λάμπουσα πέτρα πυρὸς
 δικόρυφον σέλας ὑπὲρ ἄκρων
 Βακχείων, Διονύσου
 οἶνα θ', ἃ καθαμέριον
 στάξεις τὸν πολύκαρπον
 οἰνάνθας εἰῖσα βότρυν,
 ζάθεά τ' ἄντρα δράκοντος, οὐ-
 ρεαί τε σκοπιαὶ θεῶν,
 νιφόβολόν τ' ὄρος ἱερόν, εἰ-
 λίσσοντ' ἀθανάτου θεοῦ
 χορούς, γενοίμαν ἄφοβος
 παρὰ μεσόμφαλα γύαλα Φοί-
 βου Δίρκαν προλιποῦσα.
 νῦν δέ μοι πρὸ τειχέων
 θούριος μολὼν Ἄρης
 αἶμα δάϊον φλέγει
 τᾶδ', ὃ μὴ τύχοι, πόλει·
 κοινὰ γὰρ φίλων ἄχῃ·
 κοινὰ δ', εἴ τι πείσεται
 ἐπτάπυργος ἄδε γᾶ,
 Φοινίσσα χώρα. φεῦ φεῦ.
 κοινὸν αἶμα, κοινὰ τέκεα
 τᾶς κερασφόρου πέφυκεν Ἴους·

gold to a god. But till now Castalia's water waits me, hindered here ; not yet have I bathed the maiden glory of my hair in Phoebus' ministry. O thou that shinest with the twin-crested flame, rock that dost excel the Bacchic peaks, and thou of Dionysus the own vine, that day by day bringest forth the sweet distilment of thy full-berried grape-bunch, and ye all-hallowed caves where dwelt the dragon, mountain watch-places of the gods, and snow-beaten crag, sacred, where ever winds the chorus of the deathless god, would that I were with you, set free from fear : would that I had attained the secret places of Phoebus where he dwells at earth's navel : fain would I flee away from Dirce. For lo, before the walls stands Ares in his fury, and fire of slaughter is kindled against the city. The gods forbid him, pray I. Common are the woes of friends, and common with mine own Phoenice whatsoever lot the land of the seven towers shall endure. Alas, one blood is ours, one generation, sprung of horn-wearing Io, and in these troubles I also

ὦν μέτεστί μοι πόνων.
 ἀμφὶ δὲ πτόλιν νέφος
 ἀσπίδων πυκνὸν φλέγει
 σχῆμα φοινίου μάχης,
 ἂν ᾿Αρης τάχ' εἴσεται,
 παισὶν Οἰδίου φέρων
 πημονὰν Ἑρινύων.
 ᾿Αργὸς ὦ Πελασγικόν,
 δειμαίνω τὰν σὰν ἀλκὰν
 καὶ τὸ θεόθεν· οὐ γὰρ ἄδικον
 εἰς ἀγῶνα τόνδ' ἔνοπλος ὀρμᾶ,
 ὃς μετέρχεται δόμους.

EURIPIDES.

XVIII.

Atque ego in summo oratore fingendo talem informabo, qualis fortasse nemo fuit; non enim quaero quis fuerit, sed quid sit illud, quo nihil esse possit praestantius, quod in perpetuitate dicendi non saepe atque haud scio an numquam, in aliqua autem parte eluceat aliquando, idem apud alios densius, apud alios fortasse rarius; sed ego sic statuo, nihil esse in ullo genere tam pulcrum, quo non pulcrius id sit, unde illud ut ex ore aliquo quasi imago exprimatur, quod neque oculis neque auribus neque ullo sensu percipi potest, cogitatione tantum et mente complectimur. Itaque et Phidiae simulacris, quibus nihil in illo genere perfectius videmus, et eis picturis, quas nominavi, cogitare tamen possumus pulciora; nec vero ille artifex cum faceret Iovis formam aut Minervae, con-

have part. Now round the city breaks thick-coming lightning from the cloud of shields, even such semblance as gory battle wears : and Ares will not long delay, who brings on Oedipus' sons the chastisement of the Erinnyes. Ô Argos of the Pelasgi, I tremble at thy might and the judgments of the gods : no unrighteous contention is it that he in arms is setting up, the son who comes to seek his father's house.

ALFRED GOODWIN.

XVIII.

Now in delineating the perfect orator I may perhaps depict a character which the world has never seen. For I do not ask who such an one has been ; but I am in search of that highest excellence of oratory which is seldom, perhaps never, found through a long unbroken speech but flashes out here and there, and now and then ; with some men more often, with others, may be, more rarely. For I would have you understand that in all the world of variety there is nothing so fair that it has not something fairer which is the pattern from which the fair is drawn, as a portrait from a face ; a type which eye can see not nor ear hear nor any sense perceive, but which we apprehend by thought and reason only. And so, though we can see nothing more perfect of their kind than the representations of Phidias or those pictures which I have named, yet we can imagine a fairer than them both.

templabatur aliquem, e quo similitudinem duceret, sed ipsius in mente insidebat species pulcritudinis eximia quaedam, quam intuens in eaque defixus ad illius similitudinem artem et manum dirigebat. Ut igitur in formis et figuris est aliquid perfectum et excellens, cuius ad cogitatam speciem imitando referuntur ea, quae sub oculos ipsa non cadunt, sic perfectae eloquentiae speciem animo videmus, effigiem auribus quaerimus. Has rerum formas appellat *ἰδέας* ille non intellegendi solum, sed etiam dicendi gravissimus auctor et magister Plato, easque gigni negat et ait semper esse ac ratione et intelligentia contineri; cetera nasci, occidere, fluere, labi, nec diutius esse uno et eodem statu.

CICERO.

XIX.

Atque haec ut certis possemus discere signis,
 Aestusque, pluviasque, et agentis frigora ventos,
 Ipse Pater statuit, quid menstrua Luna moneret;
 Quo signo caderent austri; quid saepe videntes
 Agricolaë propius stabulis armenta tenerent.
 Continuo, ventis surgentibus, aut freta ponti
 Incipiunt agitata tumescere et aridus altis
 Montibus audiri fragor, aut resonantia longe
 Litora misceri et nemorum increbescere murmur.
 Iam sibi tum curvis male temperat unda carinis,
 Cum medio celeres revolant ex aequore mergi
 Clamoremque ferunt ad litora, cumque marinae
 In sicco ludunt fulicae, notasque paludis
 Deserit atque altam supra volat ardea nubem.
 Saepe etiam stellas, vento inpendente, videbis

And it was on no living model that the famed artist gazed for inspiration when he moulded the image of Jupiter or Minerva, but deep in his soul there was a matchless pattern of beauty on which he ever looked and fixed his eyes unswervingly, and to whose similitude he guided his hand and art. As then with sculptured forms and pictures there is a pattern of perfect excellence, a type existing in the mind of which the visible productions of art are imitations and copies; so by reason we apprehend an ideal of perfect eloquence of which our ears are ever fain to catch the echoes. These forms Plato terms ideas—the Master pre-eminent in style as in philosophy: they are without beginning, he says, and without end, and their home is the reason and apprehension: all other things are born and die, decay and suffer loss, and keep not the same for long.

H. F. Fox.

XIX.

And these things that we might avail to learn by sure tokens, the heats and the rains and the winds that bring cold weather, our Lord himself hath ordained what the moon in her month should foreshadow, at what sign the south wind should drop, what the husbandmen should often mark and keep their cattle nearer the farmyard. Straightway when gales are gathering, either the seaways begin to shudder and heave, and a sultry roaring to be heard on the mountain heights, or the far-echoing beaches to stir and a rustling swell through the woodland. Even in that hour the rude surge spares not the curving hull, when gulls fly swiftly back from mid ocean and press screaming shoreward, or when the sea-coot play on dry land, and the heron leaves his home in the marshes and soars high above the mist. Often too

Praecipitis caelo labi, noctisque per umbram
 Flammarum longos a tergo albescere tractus;
 Saepe levem paleam et frondes volitare caducas,
 Aut summa nantis in aqua colludere plumas.
 At Boreae de parte trucis cum fulminat, et cum
 Eurique Zephyrique tonat domus: omnia plenis
 Rura natant fossis, atque omnis navita ponto
 Humida vela legit. Numquam imprudentibus imber
 Obfuit: aut illum surgentem vallibus imis
 Aeriae fugere grues, aut bucula caelum
 Suspiciens patulis captavit naribus auras,
 Aut arguta lacus circumvolitavit hirundo,
 Et veterem in limo ranae cecinere querelam.
 Saepius et tectis penetralibus extulit ova
 Angustum formica terens iter, et bibit ingens
 Arcus, et e pastu decedens agmine magno
 Corvorum increpuit densis exercitus alis.
 Iam varias pelagi volucres, et quae Asia circum
 Dulcibus in stagnis rimantur prata Caystri,
 Certatim largos humeris infundere rores,
 Nunc caput obiectare fretis, nunc currere in undas,
 Et studio incassum videas gestire lavandi.
 Tum cornix plena pluviam vocat improba voce
 Et sola in sicca secum spatiat arena.
 Ne nocturna quidem carpentes pensa puellae
 Nescivere hiemem, testa cum ardente viderent
 Scintillare oleum et putris concreescere fungos.

VIRGIL.

XX.

Καὶ τόθ' ἡγεμὼν ὁ πρέσβυς νεῶν Ἀχαιϊκῶν, μάντιν
 οὔτινα ψέγων,
 ἐμπαίοις τύχαισι συμπνέων,

when a gale is toward wilt thou see shooting stars glide down the sky, and through the darkness of night long trails of flame glimmer in their track ; often light chaff and fallen leaves flutter in air, or floating feathers dance on the water's surface. But when it lightens from the fierce Northern regions, and when East and West thunder through their hall, the whole country-side is afloat with brimming ditches, and every mariner at sea furls his soaking sails. Never is rain on us unawares : either as it gathers in the valley-bottoms the crane soars high in flight before it ; or the heifer gazing up into the sky snuffs the breeze with open nostril, or the shrill swallow darts circling about the pond, and frogs in the mire intone their old complaint. Often likewise the ant carries forth her eggs from her secret chambers along her narrow trodden path, and a vast rainbow drinks, and leaving their feeding-ground in long column the army of the rooks flap their crowded wings. Then sea-fowl many in sort, and birds that search the fresh pools round the Asian meadows of Cayster, thou mayest see eagerly splashing showers of spray over their shoulders, and now ducking in the channels, now running up into the waves, and wantoning in their bath with vain desire. Then the villain raven calls full-voiced for rain, and stalks along the dry sand in solitary state. Nor even to girls who ply their spinning nightlong is the storm unknown, while they see the oil sputter, and spongy mould gather on the blazing lamp.

J. W. MACKAIL.

XX.

So then the elder chieftain of the Achaic fleet, murmuring not against any seer, breathing not against his stormy lot, when the Grecian host were vexed with

εὐτ' ἀπλοία κεναγγεῖ βαρύνοντ' Ἀχαιϊκὸς λεώς,
 Χαλκίδος πέραν ἔχων
 παλιρρόχοις ἐν Αὐλίδος τόποις·
 πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι
 κακόσχολοι, νήστιδες, δύσορμοι
 βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς,
 παλιμμήκη χρόνον τιθεῖσαι
 τρίβῳ κατέξαινον ἄνθος Ἄργους.
 ἐπεὶ δὲ καὶ πικροῦ
 χείματος ἄλλο μῆχαρ
 βριθύτερον πρόμοισιν
 μάντις ἔκλαγξεν προφέρων Ἄρτεμιν, ὥστε χθόνα βά-
 κτροις ἐπικρούσαντας Ἀτρείδας δάκρυ μὴ κατασχεῖν·
 ἄναξ δ' ὁ πρέσβυς τότε εἶπε φωνῶν·
 “βαρεῖα μὲν κῆρ τὸ μὴ πιθέσθαι,
 βαρεῖα δ', εἰ τέκνον δαΐξω, δόμων ἄγαλμα,
 μιαίνων παρθενοσφάγοισι
 ρείθροις πατρώους χέρας πρὸ βωμοῦ·
 τί τῶνδ' ἄνευ κακῶν;
 πῶς λιπόνανς γένωμαι
 ξυμμαχίας ἀμαρτῶν;
 παυσανέμου γὰρ θυσίας παρθενίου θ' αἵματος ὄρ-
 γῃ περιόργως ἐπιθυμεῖν θέμις. εὐ γὰρ εἴη.”
 ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον
 φρενὸς πνέων δυσσεβῇ τροπαίαν
 ἀναγνον, ἀνιέρον, τόθεν
 τὸ παντότολμον φρονεῖν μετέγνω.
 βροτοὺς θρασύνει γὰρ αἰσχρόμητις

adverse gales, breeding famine, camped on the shore that faced toward Chalkis, in the eddying strait of Aulis :—

And the gusts that swept from Strymon, bringing wearisome delay, hunger, and ill-harbourage, drifting mortals away, spared not the ships nor cables, but wasted the flower of Argos with twice-told time of waiting : but when of the bitter tempest another cure more grievous yet the seer to the princes sang, pleading the will of Artemis, till the Atreidae smote with their sceptres on the earth, refraining not their tears :—

Then outspake the elder chieftain : ‘ ’Tis a grievous fate to disobey, and grievous, if I must slay my child, the pride of my house, defiling with streams of a maiden’s blood her father’s hands before the altar. Whiche’er I choose, ’tis woe : how can I forsake my vessels, or fail my comrades ? ’Tis right they should long with a fierce desire for a victim to lull the tempest, a virgin’s blood : for oh, may the end be well ! ’

And when he had shouldered the yoke of necessity, breathing an impious veering gale of spirit, unblest, unholy, then his heart turned to a counsel of uttermost daring. For men grow bold with fell distraction, the

τάλαινα παρακοπὰ
πρωτοπήμων. ἔτλα δ' οὖν
θυτὴρ γενέσθαι θυγατρὸς γυναικοποιῶν πολέμων
ἄρωγαν
καὶ προτέλεια ναῶν.
λιτὰς δὲ καὶ κληδόνας πατρῶους
παρ' οὐδὲν αἰῶνα παρθένοιόν τ'
ἔθεντο φιλόμαχοι βραβῆς,
φράσεν δ' ἀόξοις πατὴρ μετ' εὐχὰν
δίκαν χιμαίρας ὑπερθε βωμοῦ
πέπλοισι περιπετῇ
παντὶ θυμῷ προνωπῇ
λαβεῖν ἄερδην, στόματός τε καλλιπρόρου φυλακῇ
κατασχεῖν,
φθόγγον ἀραῖον οἴκοις,
βία χαλινῶν τ' ἀναύδῳ μένει.
κρόκου βαφὰς δ' ἐς πέδον χέουσα
ἔβαλλ' ἕκαστον θυτήρων ἀπ' ὀμματος βέλει φιλοϊκτῷ,
πρέπουσά θ' ὥς ἐν γραφαῖς, προσεννέπειν
θέλουσ', ἐπεὶ πολλάκις
πατρὸς κατ' ἀνδρῶνας εὐτραπέζους
ἔμελψεν, ἀγνῇ δ' ἀταύρωτος αὐδᾷ πατρὸς
φίλου τριτόσπονδον εὐποτμον
παιᾶνα φίλως ἐτίμα.
τὰ δ' ἔνθεν οὔτ' εἶδον οὔτ' ἐννέπω
τέχναι δὲ Κάλχαντος οὐκ ἄκραντοι.
δίκαι δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιρρέπει.
τὸ μέλλον δ' ἐπεὶ γένοιτ' ἂν κλύοις, προχαιρέτω·

deviser of base deeds, the fountain of woe. Howbeit, he took heart to be the slayer of his child, aiding the war of vengeance for a woman, and for the fleet an expiation.

And her prayers and the dear name of 'father' and her maiden prime they set at nought, the judges thirsting for the battle : and her sire when the prayer was ended bade the ministers with heart unfaltering raise her, a drooping victim, like a kid above the altar, with her long robes flowing round her, and with a curb to stifle her sweet lips' cry of anguish, fraught with curses to her house, with force and muffled might of fetters.

And down to earth she slipped her robe of saffron, striking each slayer with her eyes' most piteous glance, plain as in a picture most fain to speak : for ofttimes in her sire's hospitable halls she sang to them, and with virginal voice the spotless maiden lovingly graced her father's chant of happy fortune, sung at the third libation. The rest I saw not, neither speak : but Kalchas' art is not unfulfilled. To them that suffer, justice brings wisdom. Hear thou what is to be, when it has come : ere that,

ἴσον δὲ τῷ προστένειν.

τορὸν γὰρ ἤξει ξύνορθρον αὐγαῖς.

πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὐπραξίς, ὥς

θέλει τόδ' ἄγχιστον Ἀπίας

γαίας μονόφρουρον ἔρκος.

AESCHYLUS.

XXI.

Ver erat et blando mordentia frigora sensu

Spirabat croceo mane revecta dies.

Strictior Eeos praecesserat aura iugales,

Aestiferum suadens anticipare diem.

Errabam riguis per quadrua compita in hortis,

Maturo cupiens me vegetare die.

Vidi concretas per gramina flexa pruinas

Pendere, aut olerum stare cacuminibus :

Caulibus et patulis teretes colludere guttas,

Et coelestis aquae pondere tunc gravidas.

Vidi Paestano gaudere rosaria cultu,

Exoriente novo roscida Lucifero.

Rara pruinosis canebat gemma frutetis,

Ad primi radios interitura die.

Ambigeres, raperetne rosis Aurora ruborem,

An daret, et flores tingeret orta dies.

Ros unus, color unus, et unum mane duorum,

Sideris et floris nam domina una Venus.

Forsan et unus odor : sed celsior ille per auras

Diffлатur ; spirat proximus iste magis.

have none of it: 'tis but too early sorrow. For clear it shall come, dawning with the daylight.

Howbeit, may happiness attend what is to follow, according to this wish of this one sole defence of the Apian land, close bound by ties of kindred.

A. SIDGWICK.

XXI.

'Twas spring, and the day, brought back to earth in saffron dawn, was breathing coolness, sharp but with a sense that soothed. Before the orient teamsters of the sun a keener breeze had gone abroad, tempting one forth or ere the sultry noon arrived. I strayed through intersecting paths in watered gardens, seeking to brace myself at the full burst of day¹. I watched the chilly dews hanging in clusters from bowed blades of grass, or beaded on the tops of herbs, their rounded drops playing together upon spreading leaves of kail, and heavy with the weight of heaven's own moisture. I saw the rose-beds exulting in their Paestan trim, and drenched with dew beneath the young light of the rising dawn-star. Here and there upon the humid shrubs a bud stood white with rime, ready to perish neath the beams of earliest day. Gazing, you might wonder whether Aurora stole her redness from the roses, or gave it them, and dyed their petals with the blush of morn. One dew, one hue, one prime belongs to both; for star and flower own but one mistress, Venus. Perchance their perfume too is one: only the star's in loftier realms on high exhales through air; that of the flower is nearest to our sense, and not so faint its

¹ *Maturo die*. Possibly this is only 'early day.'

Communis Paphie dea sideris et dea floris

Praecipit unius muricis esse habitum.

Momentum intererat, quo se nascentia florum

Germina comparibus dividerent spatiis.

Haec viret angusto foliorum tecta galero,

Hanc tenui folio purpura rubra notat.

Haec aperit primi fastigia celsa obelisci,

Mucronem absolvens purpurei capitis.

Vertice collectos illa exsinuabat amictus,

Iam meditans foliis se numerare suis.

Nec mora, ridentis calathi patefecit honorem,

Prodens inclusi semina densa croci.

Haec modo, quae toto rutilaverat igne comarum,

Pallida collapsis deseritur foliis.

Mirabar celerem fugitiva aetate rapinam,

Et, dum nascuntur, consenuisse rosas.

Ecce et defluxit rutili coma punica floris,

Dum loquor, et tellus tecta rubore micat.

Tot species tantosque ortus variosque novatus

Una dies aperit, conficit una dies.

Conquerimur, Natura, brevis quod gratia florum est?

Ostentata oculis illico dona rapis.

odorous breath. For both alike the Paphian Queen, goddess of star, goddess of flower, hath ordered her own livery of purple.

Among those sprouting blossoms, the moment differed when each should take her own right place in that sweet sisterhood according to her age¹. One hides her blushes in a clinging coif of verdurous leaves; another shoots, a streak of crimson, through the silken sheath. This flower protrudes the first tip of her opening spire, disengaging its sharp point of purple from the scabbard; that was already casting off the swathings plaited round her head, as though she meant to count her rose-leaves one by one; and in an instant she hath brought to view the glory of her laughing chalice, revealing thickly powdered seeds of saffron closed within the core. Another, who erewhile burned with all her glowing bloom, grows pale: the sunken petals leave her bare.

I marvelled at the swiftness of time's ravage, as he fleets away; and how the roses in their birth-hour passed into old age. Nay, even as I speak, the crimson honours of the radiant flower are falling, and the strewn sward glistens with ruddy spilth. So many forms of beauty, so many births, so many shapes of change, one day discloses, one day brings to naught! Shall we lament then, mother Nature, that the charm of flowers is thus short-lived? You show your gifts before our eyes, then bear them in a moment from our gaze

¹ Ausonius means that the rosebuds were at different stages of expansion, as appears from the following couplets. The Latin may be more literally, by way of paraphrase, translated thus: 'The turning-point differed in each at which the sprouting flower-buds were to mark themselves off from their neighbours with intervals corresponding to their several advance toward maturity.'

Quam longa una dies, aetas tam longa rosarum,

Quas pubescentes iuncta senecta premit.

Quam modo nascentem rutilus conspexit Eous,

Hanc rediens sero vespere vidit anum.

Sed bene, quod paucis licet interitura diebus,

Succedens aevum prorogat ipsa suum.

Collige virgo rosas, dum flos novus et nova pubes,

Et memor esto aevum sic properare tuum.

AUSONIUS.

XXII.

Τῇ δέ γ' ἐμῇ τέχνῃ τῆς μαιεύσεως τὰ μὲν ἄλλα ὑπάρχει ὅσα ἐκείναις, διαφέρει δὲ τῷ τε ἄνδρας ἀλλὰ μὴ γυναικας μαιεύεσθαι καὶ τῷ τὰς ψυχὰς αὐτῶν τικτούσας ἐπισκοπεῖν ἀλλὰ μὴ τὰ σώματα. μέγιστον δὲ τοῦτ' ἐν τῇ ἡμετέρᾳ τέχνῃ, βασανίζειν δυνατὸν εἶναι παντὶ τρόπῳ, πότερον εἶδωλον καὶ ψεῦδος ἀποτίκτει τοῦ νέου ἢ διάνοια ἢ γόνιμόν τε καὶ ἀληθές. ἐπεὶ τόδε γε καὶ ἐμοὶ ὑπάρχει, ὅπερ ταῖς μαίαις ἄγονός εἰμι σοφίας, καὶ ὅπερ ἤδη πολλοὶ μοι ὠνείδισαν, ὡς τοὺς μὲν ἄλλους ἐρωτῶ, αὐτὸς δὲ οὐδὲν ἀποκρίνομαι περὶ οὐδενὸς διὰ τὸ μηδὲν ἔχειν σοφόν, ἀληθὲς ὀνειδίζουσι. τὸ δὲ αἴτιον τούτου τόδε· μαιεύεσθαί με ὁ θεὸς ἀναγκάζει, γεννᾶν δὲ ἀπεκάλυπεν. εἰμὶ δὴ οὖν αὐτὸς μὲν οὐ πάνυ τι σοφός, οὐδέ τί μοι ἔστιν εὖρημα τοιοῦτο, γεγονὸς τῆς ἐμῆς ψυχῆς ἔκγονον· οἱ δ' ἐμοὶ ξυγγιγνόμενοι τὸ μὲν πρῶτον φαίνονται ἔνιοι μὲν καὶ πάνυ ἀμαθεῖς, πάντες δὲ

away¹. Just as long as the day lasts, so long is the life of roses ; close on their adolescence steal the foot-steps of o'ertaking age. That blossom, which the fulgent dawn-star viewed but newly-born, the same star, when he comes again at eve, beholds a wrinkled crone. Still it is well, doomed though she be to perish after some brief span, if the flower leaves posterity to carry on her prime. Thus, virgin, gather thou roses, while the blossom is yet new, and new its bloom of youth ; and be thou mindful that for thee too in like measure life's prime fleets away.

JOHN ADDINGTON SYMONDS.

XXII.

The art of midwifery which I practise is like that of the midwives except in two things ; I deliver men instead of women, and the births to which I attend are not of their bodies but of their souls. The chief power which my art gives me is that of finding out by various tests whether the offspring of a young man's mind is a phantasm and delusion or fertile and true. For I am like the midwives in being barren of wisdom, and the reproach often made to me is true, that I put questions to others but have not the wits to give any answers myself. The reason is that God forces me to be a midwife, but will not let me be a parent. And so I am not at all a clever man myself, and there is no clever discovery to which my soul has ever given birth : but when other people come in contact with me, though at first they sometimes seem quite stupid, as our intercourse ad-

¹ *Oculis* goes with *ostentata*.

προϊούσης τῆς ξυνουσίας, οἷσπερ ἂν ὁ θεὸς παρείκη,
 θαυμαστὸν ὅσον ἐπιδιδόντες, ὥς αὐτοῖς τε καὶ τοῖς
 ἄλλοις δοκοῦσι· καὶ τοῦτο ἐναργές, ὅτι παρ' ἐμοῦ
 οὐδὲν πώποτε μαθόντες, ἀλλ' αὐτοὶ παρ' αὐτῶν πολλὰ
 καὶ καλὰ εὐρόντες τε καὶ κατέχοντες. τῆς μέντοι
 μαιείας ὁ θεὸς τε καὶ ἐγὼ αἷτιος. ὦδε δὲ δῆλον·
 πολλοὶ ἤδη τοῦτο ἀγνοήσαντες καὶ ἑαυτοὺς αἰτι-
 ασάμενοι, ἐμοῦ δὲ καταφρονήσαντες, ἢ αὐτοὶ ἢ ὑπ'
 ἄλλων πεισθέντες, ἀπῆλθον πρωϊαίτερον τοῦ δέοντος,
 ἀπελθόντες δὲ τὰ τε λοιπὰ ἐξήμβλωσαν διὰ πονηρὰν
 ξυνουσίαν καὶ τὰ ὑπ' ἐμοῦ μαιευθέντα κακῶς τρέ-
 φοντες ἀπώλεσαν, ψευδῇ καὶ εἰδῶλα περὶ πλείονος
 ποιησάμενοι τοῦ ἀληθοῦς, τελευτῶντες δ' αὐτοῖς τε
 καὶ τοῖς ἄλλοις ἔδοξαν ἀμαθεῖς εἶναι. ὦν εἷς γέγονεν
 Ἀριστείδης ὁ Λυσιμάχου καὶ ἄλλοι πάνυ πολλοί.
 οἷς, ὅταν πάλιν ἔλθωσιν δεόμενοι τῆς ἐμῆς ξυνουσίας
 καὶ θαυμαστὰ δρῶντες, ἐνίοις μὲν τὸ γιγνόμενόν μοι
 δαιμόνιον ἀποκωλύει ξυνεῖναι, ἐνίοις δὲ ἐᾷ· καὶ πάλιν
 οὗτοι ἐπιδιδόασιν. πᾶσχουσι δὲ δὴ οἱ ἐμοὶ συγγιγνό-
 μενοι καὶ τοῦτο ταῦτόν ταῖς τικτούσαις· ὠδίνουσι
 γὰρ καὶ ἀπορίας ἐμπίπλυνται νύκτας τε καὶ ἡμέρας
 πολὺ μᾶλλον ἢ ἐκείναι. ταύτην δὲ τὴν ὠδῖνα ἐγείρειν
 τε καὶ ἀποπαύειν ἢ ἐμὴ τέχνη δύναται. καὶ οὗτοι
 μὲν δὴ οὕτως. ἐνίστε δέ, ὦ Θεαίτητε, οἳ ἂν μοι μὴ
 δόξωσί πως ἐγκύμονες εἶναι, γνούς ὅτι οὐδὲν ἐμοῦ
 δέονται, πάνυ εὐμενῶς προμνῶμαι, καὶ ξὺν θεῷ
 εἰπεῖν, πάνυ ἱκανῶς τοπάζω οἷς ἂν συγγενόμενοι
 ὄναιντο. ὦν πολλοὺς μὲν δὴ ἐξέδωκα Προδίκῳ,

vances and if God approves they always make wonderful progress, both in their own opinion and that of others ; and all this time they have obviously learnt nothing whatever from me ; their fine discoveries and acquirements are all got from themselves. The bringing of them to the birth however is due to God and to me. This is clear from the fact that when, as often happens, they fancy in their ignorance they have done it themselves, and it occurs or is suggested to them to despise me and go away from me before the proper time, the result is that they get into corrupt society and the rest of their offspring miscarry, while those which I had delivered are lost by bad nourishment ; they value phantasms and falsities above the truth, and end by seeming to themselves and everybody else to know nothing at all. This is what has happened to Aristides the son of Lysimachus and many others ; and when they come back, ready to do anything to regain their intercourse with me, the divine sign which I have will not always let me comply ; but sometimes it does, and then their self-improvement begins again. There is also another way in which those who have to do with me are affected like women at child-birth ; they are in pangs and the utmost distress day and night, much more than women ; and these pangs can be awakened or checked by my art. Such is my method with men in this condition ; but when I see that they have no need of me, not being in my opinion pregnant, I am not at all jealous but make matches for them elsewhere ; and if I may say so under God I am able to guess tolerably well who are likely to be the best mates for them. Many of them for instance I have married to Prodicus, and many to other philosophical

πολλοὺς δὲ ἄλλοις σοφοῖς τε καὶ θεσπεσίοις ἀνδράσι. Ταῦτα δὴ σοι, ὦ ἄριστε, ἔνεκα τοῦδε ἐμήκυνα, ὑποπτεύων σε, ὥσπερ καὶ αὐτὸς οἶει, ὠδίνειν τι κυοῦντα ἔνδον. προσφέρουν οὖν πρὸς με ὡς πρὸς μαίης νίδν καὶ αὐτὸν μαιευτικόν, καὶ ἃ ἂν ἐρωτῶ, προθυμοῦ ὅπως οἶός τ' εἶ, οὕτως ἀποκρίνασθαι. καὶ ἔαν ἄρα σκοπούμενός τι ὦν ἂν λέγῃς, ἡγήσωμαι εἰδῶλον καὶ μὴ ἀληθές, εἴτα ὑπεξαιρῶμαι καὶ ἀποβάλλω, μὴ ἀγρίαινε ὥσπερ αἱ πρωτοτόκοι περὶ τὰ παιδιά. πολλοὶ γὰρ ἤδη, ὦ θαυμάσιε, πρὸς με οὕτω διετέθησαν, ὥστε ἀτεχνῶς δάκνειν ἔτοιμοι εἶναι, ἐπειδάν τινα λῆρον αὐτῶν ἀφαιρῶμαι, καὶ οὐκ οἴονται εὐνοίᾳ τοῦτο ποιεῖν, πόρρω ὄντες τοῦ εἰδέναι ὅτι οὐδεὶς θεὸς δύσνους ἀνθρώποις, οὐδ' ἐγὼ δυσνοίᾳ τοιοῦτον οὐδὲν δρῶ, ἀλλὰ μοι ψευδός τε ξυγχωρῆσαι καὶ ἀληθὲς ἀφανίσαι οὐδαμῶς θέμις.

PLATO.

XXIII.

Τί οὖν τις ἂν εἴποι ταῦτα λέγεις ἡμῖν νῦν; ἵνα γνῶτε ὦ ἄνδρες Ἀθηναῖοι καὶ αἰσθησθε ἀμφότερα, καὶ τὸ προῖεσθαι καθ' ἕκαστον ἀεί τι τῶν πραγμάτων ὡς ἀλυσιτελές, καὶ τὴν φιλοπραγμοσύνην ἣ χρηται καὶ συζῇ Φίλιππος, ὑφ' ἧς οὐκ ἔστιν ὅπως ἀγαπήσας τοῖς πεπραγμένοις ἡσυχίαν σχήσει. εἰ δ' ὁ μὲν ὡς ἀεί τι μείζον τῶν ὑπαρχόντων δεῖ πράττειν ἐγνωνκὼς ἔσται, ὑμεῖς δὲ ὡς οὐδένοιο ἀντιληπτέον ἐρρωμένως τῶν πραγμάτων, σκοπεῖσθε εἰς τί ποτ' ἐλπίς ταῦτα τελευτήσῃ. πρὸς θεῶν, τίς οὕτως εὐήθης

geniuses. I have explained all this at length, my friend, because I suspect that, as you yourself suppose, you are in labour with some thought. You must therefore treat me as the son of a midwife and myself in the profession, and do your very best to answer my questions. And if it chance that on examination anything that you say seems to me a delusion and untrue, and so I take it from you and throw it away, do not be enraged with me, like women with their first child. For I can assure you that I have known many men actually ready to bite me in their passion when I deprive them of some folly ; they cannot believe that I do it for their good, for it does not occur to them that no god bears ill will to men, and neither do I do such things from ill will, but because it is against my conscience to acquiesce in a lie or to make away with the truth.

R. L. NETTLESHIP.

XXIII.

I may be asked why I choose the present moment for insisting on these considerations : it is that I desire to urge on the attention of my countrymen two things : the profitless character of the policy of continual surrender in detail, and the restlessness habitual and ingrained in the government of Russia : a restlessness which wholly incapacitates her from remaining content with accomplished facts. If the one side makes a principle of a forward policy, while we on the other are averse to all vigorous interference, it is time to reflect what is likely to be the end. Is any man of this audience really, and in the bottom of his heart, so simple as not to know that

ἐστὶν ὑμῶν ὅστις ἀγνοεῖ τὸν ἐκεῖθεν πόλεμον δεῦρο ἥξοντα, ἂν ἀμελήσωμεν; ἀλλὰ μὴν εἰ τοῦτο γενήσεται, δέδοικα ὧ ἄνδρες Ἀθηναῖοι μὴ τὸν αὐτὸν τρόπον, ὥσπερ οἱ δανειζόμενοι ῥαδίως ἐπὶ τοῖς μεγάλοις τόκοις μικρὸν εὐπορήσαντες χρόνον ὕστερον καὶ τῶν ἀρχαίων ἀπέστησαν, οὕτω καὶ ἡμεῖς ἐπὶ πολλῷ φανῶμεν ἐρραθυμηκότες, καὶ ἅπαντα πρὸς ἡδονὴν ζητοῦντες, πολλὰ καὶ χαλεπὰ ὧν οὐκ ἠβουλόμεθα ὕστερον εἰς ἀνάγκην ἔλθωμεν ποιεῖν, καὶ κινδυνεύσωμεν περὶ τῶν ἐν αὐτῇ τῇ χώρᾳ. Τὸ μὲν οὖν ἐπιτιμᾶν ἴσως φήσαι τις ἂν ῥάδιον καὶ παντὸς εἶναι, τὸ δ' ὑπὲρ τῶν παρόντων ὃ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλου.

DEMOSTHENES.

XXIV.

Accepisti, quibus rebus adductus quamque rem causamque defenderim, quique meus in re publica sit pro mea parte capessenda status; de quo sic velim statuas, me haec eadem sensurum fuisse, si mihi integra omnia ac libera fuissent: nam neque pugnandum arbitrarer contra tantas opes neque delendum, etiam si id fieri posset, summorum civium principatum nec permanendum in una sententia conversis rebus ac bonorum voluntatibus mutatis, sed temporibus adsentiendum. Numquam enim in praestantibus in re publica gubernanda viris laudata est in una sententia perpetua permansio, sed, ut in navigando tempestati obsequi artis est, etiam si portum tenere non queas, cum vero id possis mutata

the war now raging in Asia will spread to Europe if we make no sign? and if it should do so, I am afraid, gentlemen, that we shall find ourselves in the position of people who recklessly borrow at usurious rates and obtain a brief accommodation which subsequently involves their parting from their capital—we shall be found to have paid a large price for our fool's paradise, and as a consequence of always consulting our own pleasure be reduced to the necessity of facing many of the difficulties which we have declined to meet—difficulties which will endanger the prosperity of these islands themselves. But censure, I may be told, is easy, criticism within the powers of every one: it is the indication of the right course under the circumstances that is expected from the political leader.

C. CANNAN.

XXIV.

You have now before you my motives, the character of the cause I have been advocating, and my own position such as it is in the political world. On the latter point I would have you understand that my feelings would still be the same, if my choice were untrammelled and free as air. In any case I should have thought it wrong to bring about a conflict with such overwhelming forces against us: wrong to overthrow, even if it were possible, a government composed of the greatest statesmen of our day; wrong to persist in my own outworn policy, after circumstances had changed and the best public opinion had gone round. In any case I should have thought it right to move with the times. The highest authorities in political philosophy have never commended life-long adhesion to the same policy. As in sailing the art is to give way before the storm, even though you may not so win at once to port; yet,

velificatione adsequi, stultum est eum tenere cum periculo cursum, quem ceperis, potius quam eo commutato quo velis tamen pervenire, sic, cum omnibus nobis in administranda re publica propositum esse debeat id, quod a me saepissime dictum est, cum dignitate otium, non idem semper dicere, sed idem semper spectare debemus. Quam ob rem, ut paulo ante posui, si essent omnia mihi solutissima, tamen in re publica non alius essem atque nunc sum.

CICERO.

XXV.

Εἰ δέ τῳ δοκεῖ ταῦτα καὶ δαπάνης μεγάλης καὶ πόνων πολλῶν καὶ πραγματείας εἶναι, καὶ μάλα ὀρθῶς δοκεῖ· ἀλλ' ἐὰν λογίζεται τὰ τῇ πόλει μετὰ ταῦτα γενησόμενα, ἂν ταῦτα μὴ ἐθέλῃ, εὐρήσει λυσιτελοῦν τὸ ἐκόντας ποιεῖν τὰ δέοντα. εἰ μὲν γὰρ ἐστὶ τις ἐγγυητῆς θεῶν (οὐ γὰρ ἀνθρώπων γ' οὐδεὶς ἂν γένοιτο ἀξιόχρεως τηλικούτου πράγματος) ὥς, ἂν ἄγῃθ' ἡσυχίαν καὶ ἅπαντα πρόησθε, οὐκ ἐπ' αὐτοὺς ὑμᾶς τελευτῶν ἐκείνος ἥξει, αἰσχρὸν μὲν νῆ τὸν Δία καὶ πάντας τοὺς θεοὺς καὶ ἀνάξιον ὑμῶν καὶ τῶν ὑπαρχόντων τῇ πόλει καὶ πεπραγμένων τοῖς προγόνοις, τῆς ἰδίας ἔνεκα ῥαθυμίας τοὺς ἄλλους πάντας Ἑλλήνας εἰς δουλείαν προέσθαι, καὶ ἔγωγε αὐτὸς μὲν τεθνάναι μᾶλλον ἂν ἢ ταῦτ' εἰρηκέναι βουλοίμην· οὐ μὴν ἀλλ' εἴ τις ἄλλος λέγει καὶ ὑμᾶς πείθει, ἔστω,

if port can be reached by tacking, it is folly to hold on straight in the teeth of the danger, rather than by a slight deviation of course to come safe to the wished for haven in the end. So, in public life, all we who take an active part should look forward, as I have often said, to Rest with Honour as our goal; and we should ever seek to maintain, not so much perfect consistency of language as perfect consistency of aim. Therefore, as I said before, if my choice were absolutely free, my political conduct would still be precisely the same as it is now.

R. W. RAPER.

XXV.

Now if any one here thinks that the course I urge on you involves heavy expenditure, manifold suffering, and strenuous exertion, he is perfectly right; but if he reckons up the consequences to our country that must ensue if we reject that course, he will find that to enter with willing minds on the path of duty is to find the way to profit. If you have a message from heaven—of course you would never accept any human guarantee as security sufficient for a promise so stupendous—assuring you that if you remain inactive, and wholly abandon the national cause, Philip will not at the last assail you, still, I protest before heaven, it is a shameful thing and a blur on the high prestige our country has won and on our forefathers' fame, to abandon to slavery all our Greek brethren because we object to personal effort:—for my own part I would rather be in my grave than stand here having suggested that you could be so mean of soul. However if there are others less sensitive who do suggest this and carry you with them, I waive the question of shame or

μὴ ἀμύνεσθε, ἅπαντα πρόεσθε. εἰ δὲ μηδενὶ τοῦτο μηδὲ δοκεῖ, τούναντίον δὲ προῖσμεν ἅπαντες, ὅτι ὅσῳ ἂν πλείονων ἐάσωμεν ἐκείνον γενέσθαι κύριον, τοσούτῳ χαλεπωτέρῳ καὶ ἰσχυροτέρῳ χρησόμεθα ἐχθρῷ, ποῖ ἀναδύομεθα ἢ τί μέλλομεν; ἢ πότε, ὦ ἄνδρες Ἀθηναῖοι, τὰ δέοντα ποιεῖν ἐθελήσομεν; ὅταν νῆ Δί' ἀναγκαῖον ᾖ. ἀλλ' ἦν μὲν ἂν τις ἐλευθέρων ἀνθρώπων ἀνάγκην εἴποι, οὐ μόνον ἤδη πάρεστιν ἀλλὰ καὶ πάλαι παρελήλυθε· τὴν δὲ τῶν δούλων ἀπεύχεσθαι δήπου μὴ γενέσθαι δεῖ. διαφέρει δὲ τί; ὅτι ἐστὶν ἐλευθέρῳ μὲν ἀνθρώπῳ μεγίστη ἀνάγκη ἢ ὑπὲρ τῶν γιγνομένων αἰσχύνη, καὶ μείζω ταύτης οὐκ οἶδ' ἦντιν' ἂν εἴποιμεν· δούλῳ δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός, ἃ μῆτε γένοιτ' οὔτε λέγειν ἄξιον.

DEMOSTHENES.

XXVI.

Huius autem otiosae dignitatis haec fundamenta sunt, haec membra, quae tuenda principibus et vel capitis periculo defendenda sunt, religiones, auspicia, potestates magistratuum, senatus auctoritas, leges, mos maiorum, iudicia, iurisdictio, fides, provinciae, socii, imperii laus, res militaris, aerarium. Harum rerum tot atque tantarum esse defensorem et patronum, magni animi est, magni ingenii, magnaeque constantiae. Etenim in tanto civium numero magna multitudo est eorum, qui aut propter metum

honour ; consider the stir about national defence a bugbear, and sacred obligations mere sentiment. But if, so far from there being a single adherent to such a theory, we one and all know by experience that the more states we allow Philip to overmaster the more cruel and vigorous a foe we shall find him, what is the end of our hesitation ? what are we waiting for ? when shall we be ready, men of Athens, to do our obvious duty ? ‘When necessity compels us,’ say you ? Nay, necessity, as any one who boasts the name of freeman would use the word, not only has come already, but its hour has long been past : now all that is left for us is to pray that such necessity as appeals to slaves may be averted from us. Does any one ask wherein lies the distinction ? A freeman can feel no greater necessity than his shame when he sees his country acting shamefully ; nor know I where we could find a necessity mightier than this. A slave waits for stripes and personal outrage : God forbid that such a lot, unmeet even to speak of, should some day in very fact be ours.

T. M. BROMLEY.

XXVI.

These, gentlemen, are the foundations, these the component elements of peace and honour : and these must be cherished and defended by our ministers even at peril of their lives : religion, the church, official authority, the pre-eminence of parliament, law, precedent, trial by jury, the administration of justice, credit, the colonies, our dependencies, imperial prestige, the army, the exchequer. To be the champion and protector of such numerous and important concerns, calls for a high order of courage, parts, persistency. For amid so extended a population there must be a large number who

poenae, peccatorum suorum conscii, novos motus conversionesque reipublicae quaerant, aut qui propter insitum quemdam animi furorem discordiis civium ac seditione pascantur, aut qui, propter implicationem rei familiaris, communi incendio malint, quam suo deflagrare. Qui, quum auctores sunt et duces suorum studiorum vitiorumque nacti, in republica fluctus excitantur, ut vigilandum sit iis, qui sibi gubernacula patriae depoposcerunt, enitendumque omni scientia ac diligentia, ut, conservatis his, quae ego paullo ante fundamenta ac membra esse dixi, tenere cursum possint et capere otii illum portum et dignitatis. Hanc ego viam, iudices, si aut asperam, aut arduam, aut plenam esse periculorum aut insidiarum negem, mentiar : praesertim quum id non modo intellexerim semper, sed etiam praeter ceteros senserim.

CICERO.

XXVII.

Καὶ ἄμα, εἴπερ τινὲς καὶ ἄλλοι, ἀξιοὶ νομίζομεν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγάλων τῶν διαφερόντων καθεστώτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν γε δοκεῖτε, οὐδ' ἐκλογίσασθαι πώποτε πρὸς οἷους ὑμῖν Ἀθηναίους ὄντας καὶ ὅσον ὑμῶν καὶ ὡς πᾶν διαφέροντας ὁ ἀγὼν ἔσται. οἱ μὲν γε νεωτεροποιοὶ καὶ ἐπινοῆσαι ὀξεῖς καὶ ἐπιτελέσαι ἔργῳ ὃ ἂν γινῶσιν· ὑμεῖς δὲ τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγινῶναι μηδὲν καὶ ἔργῳ οὐδὲ τᾶναγ-

are either led by the fear of punishment in their own guilty consciences, to desire revolution and subversion of the state; or who, by some natural frenzy, make their livelihood in sedition and civil strife; or are persuaded by financial embarrassment to prefer to perish in a general rather than in a private conflagration. Whenever these find others to back and guide their passions and vices, waves arise on the sea of politics; and the men who have demanded for themselves the guidance of their country's helm, must be watchful and use every effort of wisdom and diligence that, without the loss of those principles which I just now declared to be the foundation and elements of the fabric, they may hold on their course and make the haven I indicated of Peace and Honour. If, gentlemen, I endeavoured to persuade you that this road was anything but a rough and arduous road, a road beset with dangers and ambuscades, I should be dealing with you falsely; and the more so because I have not only been aware of its dangers throughout my career but have suffered them above my fellows.

H. F. FOX.

XXVII.

And surely we have a right to find fault with our neighbours, if any one ever had. There are important interests at stake to which, as far as we can see, you are insensible. And you have never considered what manner of men are these Athenians with whom you will have to fight, and how utterly unlike yourselves. They are revolutionary, equally quick in the conception and in the execution of every new plan; while you are conservative—careful only to keep what you have, originating nothing, and not acting even when action is most necessary. They

καὶ αἰετίζεσθαι. αὐθις δὲ οἱ μὲν καὶ παρὰ δύναμιν
 τολμηταὶ καὶ παρὰ γνώμην κινδυνευταὶ καὶ ἐπὶ τοῖς
 δεινοῖς εὐέλπιδες· τὸ δὲ ὑμέτερον τῆς τε δυνάμεως
 ἐνδεᾶ πράξαι, τῆς τε γνώμης μηδὲ τοῖς βεβαίοις
 πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἶεσθαι ἀπολυ-
 θήσεσθαι. καὶ μὴν καὶ ἄοκνοι πρὸς ὑμᾶς μελλήτας
 καὶ ἀποδημηταὶ πρὸς ἐνδημοτάτους· οἴονται γὰρ οἱ
 μὲν τῇ ἀπουσίᾳ ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν
 καὶ τὰ ἐτοῖμα ἂν βλάψαι. κρατοῦντές τε τῶν
 ἐχθρῶν ἐπὶ πλεῖστον ἐξέρχονται, καὶ νικώμενοι ἐπ’
 ἐλάχιστον ἀναπίπτουσιν. ἔτι δὲ τοῖς μὲν σώμασιν
 ἀλλοτριωτάτοις ὑπὲρ τῆς πόλεως χρῶνται, τῇ
 γνώμῃ δὲ οἰκειοτάτῃ ἐς τὸ πράσσειν τι ὑπὲρ αὐτῆς.
 καὶ ἃ μὲν ἂν ἐπινοήσαντες μὴ ἐξέλθωσιν, οἰκεία
 στέρεσθαι ἡγοῦνται, ἃ δ’ ἂν ἐπελθόντες κτήσωνται,
 ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες. ἦν δ’
 ἄρα καὶ τοῦ πείρα σφαλῶσιν, ἀντελπίσαντες ἄλλα
 ἐπλήρωσαν τὴν χρεῖαν· μόνοι γὰρ ἔχουσιν τε ὁμοίως
 καὶ ἐλπίζουσιν ἃ ἂν ἐπινοήσωσι, διὰ τὸ ταχείαν τὴν
 ἐπιχείρησιν ποιεῖσθαι ὧν ἂν γνῶσιν. καὶ ταῦτα
 μετὰ πόνων πάντα καὶ κινδύνων δι’ ὅλου τοῦ αἰῶνος
 μοχθοῦσιν, καὶ ἀπολαύουσιν ἐλάχιστα τῶν ὑπαρχόν-
 των διὰ τὸ αἰετίζεσθαι καὶ μήτε ἐορτὴν ἄλλο τι
 ἡγεῖσθαι ἢ τὸ τὰ δέοντα πράξαι, ξυμφορὰν τε οὐχ
 ἦσσαν ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον·
 ὥστε. εἴ τις αὐτοὺς ξυνελὼν φαίη πεφυκέναι ἐπὶ τῷ
 μήτε αὐτοὺς ἔχειν ἡσυχίαν μήτε τοὺς ἄλλους ἀνθρώ-
 πους εἶναι, ὀρθῶς ἂν εἴποι.

are bold beyond their strength ; they run risks which prudence would condemn ; and in the midst of misfortune they are full of hope. Whereas it is your nature, though strong, to act feebly ; when your plans are most prudent, to distrust them ; and when calamities come upon you, to think that you will never be delivered from them. They are impetuous, and you are dilatory ; they are always abroad, and you are always at home. For they hope to gain something by leaving their homes ; but you are afraid that any new enterprise may imperil what you have already. When conquerors, they pursue their victory to the utmost ; when defeated, they fall back the least. Their bodies they devote to their country as though they belonged to other men ; their true self is their mind, which is most truly their own when employed in her service. When they do not carry out an intention which they have formed, they seem to have sustained a personal bereavement ; when an enterprise succeeds, they have gained a mere instalment of what is to come ; but if they fail, they at once conceive new hopes and so fill up the void. With them alone to hope is to have, for they lose not a moment in the execution of an idea. This is the life-long task, full of danger and toil, which they are always imposing upon themselves. None enjoy their good things less, because they are always seeking for more. To do their duty is their only holiday, and they deem the quiet of inaction to be as disagreeable as the most tiresome business. If a man should say of them, in a word, that they were born neither to have peace themselves nor to allow peace to other men, he would simply speak the truth. JOWETT.

XXVIII.

Εὐίππου, ξένε, τᾶσδε χώρας
 ἴκου τὰ κράτιστα γᾶς ἔπαυλα,
 τὸν ἀργῆτα Κολωνόν, ἔνθ'
 ἅ λῖγεια μινύρεται
 θαμίζουσα μάλιστ' ἀηδὼν
 χλωραῖς ὑπὸ βάσσαις,
 τὸν οἰνῶπ' ἀνέχουσα κισσὸν
 καὶ τὰν ἄβατον θεοῦ
 φυλλάδα μυριόκαρπον ἀνήλιον
 ἀνήνεμόν τε πάντων
 χειμῶνων· ἴν' ὁ βακχιώτας
 ἀεὶ Διόνυσος ἐμβατεύει
 θείαις ἀμφιπολῶν τιθήναις.
 θάλλει δ' οὐρανίας ὑπ' ἄχνας
 ὁ καλλίβοτρυς κατ' ἡμαρ ἀεὶ
 νάρκισσος, μέγάλαιν θεαῖν
 ἀρχαῖον στεφάνωμ', ὃ τε
 χρυσαυγῆς κρόκος· οὐδ' ἄϋπνοι
 κρῆναι μινύθουσιν
 Κηφισοῦ νομάδες ῥέέθρων,
 ἀλλ' αἰὲν ἐπ' ἡματι
 ὠκυτόκος πεδίων ἐπινίσσεται
 ἀκηράτῳ σὺν ὄμβρῳ
 στερνούχου χθονός· οὐδὲ Μουσᾶν

XXVIII.

In this knightly land thou'rt come,
Stranger, to earth's fairest home,
White Colonus, where the shrill
Nightingale most oft doth trill

Deep in green glade,
Of the ivy red
And the god's hid grove enamourèd,
Myriad-fruited,
Where the glow
Of sun comes not,
Nor storm-winds blow.

Where Dionysus ever jocund rove,
And round about his goddess-nurses move.

Neath dews of heaven from day to day
Blooms the daffodil cluster'd gay,
Mighty goddesses' chaplet old,
And the crocus ray'd with gold;
And wakeful ever,
Dwindle never
Wandering rills of Cephissus' river;
Quick growth each day
He brings o'er plains
Of bosom'd earth
With crystal rains.

χοροί νιν ἀπεστύγησαν, οὐδὲ

ἅ χρυσάνιος Ἀφροδίτα.

ἔστιν δ' οἷον ἐγὼ γὰρ Ἀσίας οὐκ ἐπακούω,

οὐδ' ἐν τᾷ μεγάλῃ Δωρίδι νάσῃ Πέλοπος πώποτε
βλαστὸν

φύτευμ' ἀχείρωτον αὐτόποιον,

ἐγχείων φόβημα δαΐων,

ὃ τᾷδε θάλλει μέγιστα χώρα,

γλαυκᾶς παιδοτρόφου φύλλον ἐλαίας·

τὸ μέν τις οὔ, νεαρὸς οὔτε γήρᾳ

σημαίνων, ἀλιώσει χερὶ πέρσας· ὁ γὰρ αἰὲν ὄρων
κύκλος

λεύσσει νιν Μορίου Διὸς

χὰ γλαυκῶπις Ἀθάνα.

ἄλλον δ' αἶνον ἔχω ματροπόλει τᾷδε κράτιστον,

δῶρον τοῦ μεγάλου δαίμονος, εἰπεῖν, . . αὔχημα μέ-
γιστον,

εὐίππον, εὐπῶλον, εὐθάλασσον.

ὦ παῖ Κρόνου, σὺ γάρ νιν εἰς

τόδ' εἴσας αὔχημ', ἀναξ Ποσειδάν,

ἵπποισιν τὸν ἀκεστῆρα χαλινὸν

πρώταισι ταῖσδε κτίσας ἀγυιαῖς.

ἅ δ' εὐήρετμος ἔκπαγλ' ἀλία χερσὶ παραπτομένα πλάτα
θρώσκει, τῶν ἑκατομπόδων

Νηρήδων ἀκόλουθος.

Nor have the Muses' choir the land disdainèd,
Or goddess Aphrodite golden-reinèd.
It hath a treasure told not of the Asian land,
Nor in great Dorian isle of Pelops ever grown,
Plant unprunèd, plant unsown,
Terror of foeman's brand;
This is the land where it bloometh free,
Food of our youth, the grey-leav'd olive tree.
And young or old no captain's arm
Shall ravage or downhew it,
For the sleepless orb of Morian Zeus
And grey-ey'd Athene view it.

High strain yet more, my motherland's chief boast,
I trace,
Her pride in horse and colt and sea, great deity's gift,
For, son of Cronos, thou didst lift
My land to this high place,
Royal Poseidon, giving the horse
On these roads first the bit that tam'd his force.
And wing'd with hand the deft-plied oar
Leaps wondrous o'er the sea,
As with a hundred Nereids
It keepeth company.

XXIX.

Incidunt multae saepe causae, quae conturbent animos utilitatis specie, non, cum hoc deliberatur, relinquendane sit honestas propter utilitatis magnitudinem—nam id quidem inprobum est—sed illud, possitne id, quod utile videatur, fieri non turpiter. Cum Collatino collegae Brutus imperium abrogabat, poterat videri facere id iniuste; fuerat enim in regibus expellendis socius Bruti consiliorum et adiutor: cum autem consilium hoc principes cepissent, cognationem Superbi nomenque Tarquiniorum et memoriam regni esse tollendam, quod erat utile, patriae consulere, id erat ita honestum, ut etiam ipsi Collatino placere deberet. Itaque utilitas valuit propter honestatem, sine qua ne utilitas quidem esse potuisset. At in eo rege, qui urbem condidit, non item; species enim utilitatis animum pepulit eius: cui cum visum esset utilius solum quam cum altero regnare, fratrem interemit. Omisit hic et pietatem et humanitatem, ut id, quod utile videbatur neque erat, adsequi posset, et tamen muri causam opposuit, speciem honestatis nec probabilem nec sane idoneam: peccavit igitur, pace vel Quirini vel Romuli dixerim.

XXIX.

Cases often arise when we are perplexed by the apparent expediency of an action. I do not mean where the question is whether morality ought to be sacrificed because the expediency is so great ; such a sacrifice would of course be wrong ; but where there is a doubt whether an act which seems expedient can be done without a violation of morality. When Brutus deposed his colleague Collatinus from his office as consul, it might perhaps seem that he was acting with injustice : for Collatinus had shared his counsels and assisted him in the expulsion of the royal family. But as the leading men in the state had come to the deliberate conclusion that it was necessary to get rid of the family of Superbus and the very name of Tarquinius and all relics of the monarchy, the policy of expediency, the patriotic policy, was so far identical with morality that it ought to have commanded the assent even of Collatinus himself. Thus in this case, it was morality that gave expediency its validity ; indeed, if the act had not been morally right, neither could it have been expedient. With the King, however, who founded Rome, the case is different. He was influenced by an expediency which was only apparent : for as it seemed to him more expedient to reign alone than to share the throne with another, he killed his brother. He disregarded natural affection and the ties of humanity, in order to secure an object which seemed expedient but was not ; and yet he tried to justify his act by the business about the wall, a mere affectation of morality which was not a plausible and certainly not an adequate excuse. His act therefore I should pronounce a wrong one, if his royal or divine highness will pardon the liberty.

XXX.

Igitur cupido Caesarem invadit solvendi suprema militibus ducique, permoto ad miserationem omni qui aderat exercitu ob propinquos, amicos, denique ob casus bellorum et sortem hominum. Praemisso Caecina, ut occulta saltuum scrutaretur pontesque et aggeres unido paludum et fallacibus campis inponeret, incedunt maestos locos visuque ac memoria deformis. Prima Vari castra lato ambitu et dimensis principiis trium legionum manus ostentabant; dein semiruto vallo, humili fossa accisae iam reliquiae consedissee intellegebantur: medio campi albentia ossa, ut fugerant, ut restiterant, disiecta vel aggerata. Adiacebant fragmina telorum equorumque artus, simul truncis arborum antefixa ora. Lucis propinquis barbarae arae, apud quas tribunos ac primorum ordinum centuriones mactaverant. Et cladis eius superstites, pugnam aut vincula elapsi, referebant hic cecidisse legatos, illic raptas aquilas; primum ubi vulnus Varo adactum, ubi infelici dextera et suo ictu mortem invenerit; quo tribunali contionatus Arminius, quot patibula captivis, quae scrobes, utque signis et aquilis per superbiam inluserit.

Igitur Romanus qui aderat exercitus sextum post cladis annum trium legionum ossa, nullo noscente ali-

XXX.

The opportunity aroused in Caesar a desire to pay the last rites to the chieftain and his soldiers, and the sympathies of all the troops were touched by the thought of kindred and friends, of the chances of war and the fortunes of men. Caecina was sent in advance to explore the recesses of the woods and to throw bridges and causeways over the watery swamps and treacherous ground ; and now they enter on the dreary region which sight and recollection filled with images of horror. The first camp of Varus, with its wide circuit and the regular lines of its main road, bore witness to the handiwork of three legions, the other with rampart half-crumbled and shallow ditch showed where the shattered remnants of the force had rested. In the midst of the plain lay the bleaching bones, scattered or heaped together, according as some had fled and some had stood their ground. All around were broken arms and bones of horses, and skulls were seen nailed on the trunks of the trees. In the groves hard by stood the barbaric altars, at which they had butchered the tribunes and chief centurions. And the survivors of that fatal day, the remnant escaped from the fight or from their bonds, told the tale, how here the legates fell, there the enemy laid hold on the eagles, where the steel first pierced the body of Varus, or where with desperate stroke his own hand dealt him his death. They show the platform whence Arminius stood to address his countrymen, they count up the gibbets and torture-trenches prepared for the captives, and tell how the standards and the eagles were a laughing-stock for the insolent foe.

Thus then the Roman army there present in the sixth year after the disaster buried the bones of the three

enas reliquias an suorum humo tegeret, omnes ut coniunctos, ut consanguineos, aucta in hostem ira, maestis simul et infensi condebant. Primum extruendo tumulo caespitem Caesar posuit, gratissimo munere in defunctos et praesentibus doloris socius. Quod Tiberio haud probatum, seu cuncta Germanici in deterius trahenti, sive exercitum imagine caesorum insepultorumque tardatum ad proelia et formidolosiores hostium credebat; neque imperatorem auguratu et vetustissimis caerimoniis praeditum adtrectare feralia debuisse.

TACITUS.

XXXI.

Τὸ δὲ πρέπον καὶ τὸ μὴ πρέπον ταῖς ἡλικίαις οὐ χαλεπὸν διορίσαι, καὶ λῦσαι πρὸς τοὺς φάσκοντας βάνανσον εἶναι τὴν ἐπιμέλειαν. Πρῶτον μὲν γάρ, ἐπεὶ τοῦ κρίνειν χάριν μετέχειν δεῖ τῶν ἔργων, διὰ τοῦτο χρὴ νέους μὲν ὄντας χρῆσθαι τοῖς ἔργοις, πρεσβυτέρους δὲ γινομένους τῶν μὲν ἔργων ἀφείσθαι, δύνασθαι δὲ τὰ καλὰ κρίνειν καὶ χαίρειν ὀρθῶς διὰ τὴν μάθησιν τὴν γενομένην ἐν τῇ νεότητι. Περὶ δὲ τῆς ἐπιτιμῆσεως ἦν τινες ἐπιτιμῶσιν ὥς ποιούσης τῆς μουσικῆς βαναύσους, οὐ χαλεπὸν λῦσαι σκεψαμένους μέχρι τε πόσου τῶν ἔργων κοινωνητέον τοῖς πρὸς ἀρετὴν παιδευομένοις πολιτικῇν, καὶ ποίων μελῶν

legions : no man knew whether the remains which he committed to the earth were those of a brother or of a stranger ; in sadness and in wrath they buried them, all as friends, all as kinsmen, all as crying out for vengeance. In raising the mound over them Caesar himself laid the first sod, a graceful tribute to the dead, and a pledge of sympathy with the grief of the living. For this he had no thanks from Tiberius, whether it were that whatever Germanicus might do he took it ill, or whether he really thought that the army with the spectacle before them of so many comrades slain and unburied would be less keen for battle and more in dread of the enemy, and further that a commander vested with the time-honoured sanctity of the augurate ought not to have set his hand to the ritual of the dead.

J. L. S. DAVIDSON.

XXXI.

The question what is or is not suitable for different ages may be easily answered ; nor is there any difficulty in meeting the objection of those who say that the study of music is vulgar. We reply (1) in the first place, that they who are to be judges must also be performers, and that they should begin to practise early, although when they are older they may be spared the execution ; they must have learned to appreciate what is good and to delight in it, thanks to the knowledge which they acquired in their youth. As to (2) the vulgarizing effect which music is supposed to exercise, this is a question [of degree], which we shall have no difficulty in determining when we have considered to what extent freemen who are being trained to political virtue should pursue the art, what melodies and what rhythms they should be

καὶ ποίων ῥυθμῶν κοινωνητέον, ἔτι δὲ ἐν ποίοις ὀργάνοις τὴν μάθησιν ποιητέον· καὶ γὰρ τοῦτο διαφέρειν εἰκός. Ἐν τούτοις γὰρ ἡ λύσις ἐστὶ τῆς ἐπιτιμῆσεως· οὐθὲν γὰρ κωλύει τρόπους τινὰς τῆς μουσικῆς ἀπεργάζεσθαι τὸ λεχθέν. Φανερόν τοίνυν ὅτι δεῖ τὴν μάθησιν αὐτῆς μήτε ἐμποδίζειν πρὸς τὰς ὕστερον πράξεις, μήτε τὸ σῶμα ποιεῖν βάνανυσον καὶ ἄχρηστον πρὸς τὰς πολεμικὰς καὶ πολιτικὰς ἀσκήσεις, πρὸς μὲν τὰς χρήσεις ἤδη, πρὸς δὲ τὰς μαθήσεις ὕστερον.

ARISTOTLE.

XXXII.

Quae ante conditam condendamve urbem poeticis magis decora fabulis quam incorruptis rerum gestarum monumentis traduntur, ea nec affirmare nec refellere in animo est; datur haec venia antiquitati, ut miscendo humana divinis primordia urbium augustiora faciat; et si cui populo licere oportet consecrare origines suas et ad deos referre auctores, ea belli gloria est populo Romano, ut, quum suum conditorisque sui parentem Martem potissimum ferat, tam et hoc gentes humanae patiantur aequo animo, quam imperium patiuntur. Sed haec et his similia utcunque animadversa aut existimata erunt, haud in magno equidem ponam discrimine; ad illa mihi pro se quisque acriter intendat animum, quae vita, qui mores fuerint, per quos viros quibusque artibus domi militiaeque et partum et auctum imperium sit; labente deinde paulatim disciplina velut desidentes primo mores sequatur animo, deinde ut magis magisque lapsi

allowed to use, and what instruments should be employed in teaching them to play, for even the instrument makes a difference. The answer to the objection turns upon these distinctions; for it is quite possible that certain methods of teaching and learning music do really have a degrading effect. It is evident then that the learning of music ought not to impede the business of riper years, or to degrade the body or render it unfit for civil or military duties, whether for the early practice or the latest study of them.

JOWETT.

XXXII.

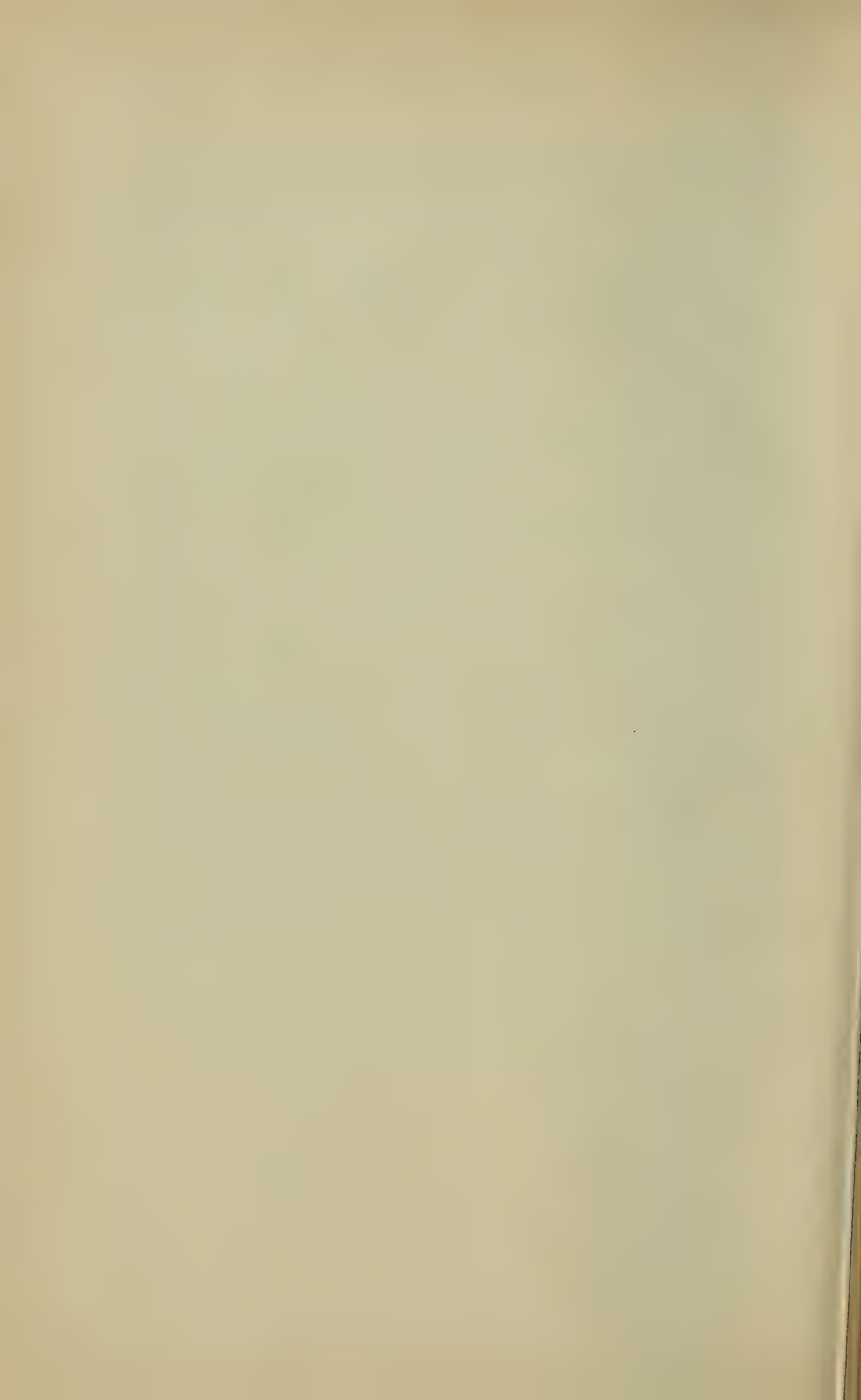
The History of Rome previous to the completion or commencement of the city possesses, as we have received it, the attraction of a poet's romance rather than the stern fidelity of a recorded fact. But it is not my intention to maintain or dispute its accuracy. It is venial for the cities of antiquity to dignify their origin by blending it with a divine source, and if any people should be privileged to throw a halo round its birth and trace it to the gods, it is the Roman people who claim Mars and none other as the sire of their founder and their race, while the world, recognising their martial glory, accepts their pretensions as cheerfully as it accepts their rule. But such considerations, however they may be regarded or estimated, I shall hold of small account. I would rather invite the earnest attention of every reader to the life and manners of the past: what were the men and what the arts of peace and war by which our empire was won and grew. Then, as the old spirit slowly decays, I would have him follow in thought the first stages of the moral decline, the increasing degeneration of society and the commencement of that headlong career on the downward path which brings

sint, tum ire coeperint praecipites, donec ad haec tempora, quibus nec vitia nostra nec remedia pati possumus, perventum est. Hoc illud est praecipue in cognitione rerum salubre ac frugiferum, omnis te exempli documenta in illustri posita monumento intueri; inde tibi tuaeque rei publicae, quod imitere, capias, inde, foedum inceptu, foedum exitu, quod vites. Ceterum aut me amor negotii suscepti fallit, aut nulla unquam res publica nec maior nec sanctor nec bonis exemplis ditior fuit, nec in quam civitatem tam serae avaritia luxuriaque immigraverint, nec ubi tantus ac tam diu paupertati ac parsimoniae honos fuerit; adeo, quanto rerum minus, tanto minus cupiditatis erat; nuper divitiae avaritiam et abundantes voluptates desiderium per luxum atque libidinem pereundi perdendique omnia invexere. Sed querelae, ne tum quidem gratae futurae, quum forsitan necessariae erunt, ab initio certe tantae ordiendae rei absint; cum bonis potius ominibus votisque et precationibus deorum dearumque, si, ut poetis, nobis quoque mos esset, libentius inciperemus, ut orsis tantum operis successus prosperos darent.

LIVY.

us to the present age, when our vices and their remedies are equally intolerable. In the study of history nothing can be more useful or suggestive than to keep before our eyes, enshrined in a distinguished record, patterns of every type to supply public and private life with models to imitate, or examples to avoid in whatever was base from beginning to end. But the fact is, unless I am blinded by partiality for my subject, that no country in the world has been more powerful, more moral, or richer in examples of goodness. Into no country have Avarice and Luxury entered so late : in no country have Poverty and Thrift been honoured so highly and so long ; the less wealth there was, the less did men desire it. It is only lately that riches and excessive pleasures have brought avarice in their train, and the craving to waste all things and be wasted in extravagance and vice. But let us banish all repinings, at any rate from the opening chapters of our great work. They will be unwelcome even when they are, perhaps, inevitable. Rather should we choose, were it the historian's custom as it is the poet's, to set out with promise of good and vows and prayers to all the powers of heaven, to grant us a fair issue to so arduous an undertaking.

H. F. FOX.



II.

LATIN PASSAGES.

I.

INVESTIGATION INTO THE BACCHANALIA.

Satis de Aebutio exploratum ratus consul non vanum auctorem esse, dimissa Aebutia socrum rogat, ut Hispalam indidem ex Aventino libertinam, non ignotam vicinia, arcesseret ad sese: eam quoque esse quae percunctari vellet. Ad cuius nuntium perturbata Hispala, quod ad tam nobilem et gravem feminam ignara causae arcesseretur, postquam lictores in vestibulo turbamque consularem et consulem ipsum conspexit, prope exanimata est. In interiorem partem aedium abductam socru adhibita consul, si vera dicere inducere in animum posset, negat perturbari debere: fidem vel a Sulpicia, tali femina, vel ab se acciperet; expromeret sibi, quae in luco Stimulae Bacchanalibus in sacro nocturno solerent fieri. Hoc ubi audivit, tantus pavor tremorque omnium membrorum mulierem cepit, ut diu hiscere non posset: tandem confirmata puellam admodum se ancillam iniciatam cum domina ait: aliquot annis, ex quo manumissa sit, nihil quid ibi fiat scire. Iam id ipsum consul laudare, quum iniciatam se non infitiaretur; sed et cetera eadem fide expromeret. Neganti ultra quicquam scire, non eandem dicere, si coarguatur ab alio, ac per se fatenti veniam aut gratiam fore: eum sibi omnia exposuisse qui ab illa audisset.

II.

THE DECISIONS OF INFORMAL ASSEMBLIES ARE
VALUELESS.

Sic adulescens ingenii plenus locupletis metu, tenues praemio, stultos errore permovit; sic sunt expressa ista praeclara, quae recitantur, psephismata, non sententiis, neque auctoritatibus declarata, non iureiurando constricta, sed porrigenda manu profundendoque clamore multitudinis concitatae. O morem praeclarum disciplinamque, quam a maioribus accepimus, si quidem teneremus! sed nescio quo pacto iam de manibus elabitur. Nullam enim illi nostri sapientissimi et sanctissimi viri vim contionis esse voluerunt: quae scisceret plebes aut quae populus iuberet, summota concione, distributis partibus, tributim et centuriatim descriptis ordinibus, classibus, aetatibus, auditis auctoribus, re multos dies promulgata et cognita, iuberi vetarique voluerunt. Graecorum autem totae respublicae sedentis concionis temeritate administrantur: itaque, ut hanc Graeciam, quae iamdiu suis consiliis perculsa et afflicta est, omittam, illa vetus, quae quondam opibus, imperio, gloria floruit, hoc uno malo concidit, libertate immoderata ac licentia contionum. Quum in theatro imperiti homines, rerum omnium rudes ignarique, consederant: tum bella inutilia suscipiebant, tum seditiosos homines reipublicae praeficiebant, tum optime meritos cives e civitate eiiciebant.

CICERO.

III.

THE CURIOUS IMPERTINENT,
OR, THE CLIENT IN SPITE OF HIMSELF.

Strenuus et fortis causisque Philippus agendis
 Clarus ab officiis octavam circiter horam

Dum redit atque Foro nimium distare Carinas
 Iam grandis natu queritur, conspexit, ut aiunt,
 Adrasum quendam vacua tonsoris in umbra
 Cultello proprios purgantem leniter ungues.
 ‘Demetri,’—puer hic non laeve iussa Philippi
 Accipiebat—‘abi, quaere et refer, unde domo, quis,
 Cuius fortunae, quo sit patre quove patrono.’
 It, redit et narrat, Vulteium nomine Menam,
 Praeconem, tenui censu, sine crimine, notum,
 Et properare loco et cessare et quaerere et uti
 Gaudentem parvisque sodalibus et lare certo
 Et ludis et post decisa negotia Campo.
 ‘Scitari libet ex ipso, quodcunque refers; dic
 Ad coenam veniat.’ Non sane credere Mena,
 Mirari secum tacitus. Quid multa? ‘Benigne,’
 Respondet. ‘Neget ille mihi?’ ‘Negat improbus
 et te
 Negligit aut horret.’ Vulteium mane Philippus
 Vilia vendentem tunicato scruta popello
 Occupat et salvere iubet prior. Ille Philippo
 Excusare laborem et mercenaria vincla,
 Quod non mane domum venisset, denique, quod non
 Providisset eum. ‘Sic ignovisse putato
 Me tibi, si coenas hodie mecum.’ ‘Ut libet.’ ‘Ergo
 Post nonam venies; nunc i, rem strenuus auge.’

HORACE.

IV.

‘MY NATIVE LAND, GOOD-NIGHT.’

Nunc agite, o socii, propellite in aequora navem,
 Remorumque pares ducite sorte vices;
 Iungiteque extremo felicia lintea malo:
 Iam liquidum nautis aura secundat iter.

Romanae turres, et vos valeatis, amici,
 Qualiscunque mihi tuque puella vale.
 Ergo ego nunc rudis Hadriaci vehar aequoris hospes,
 Cogar et undisonos nunc prece adire deos.
 Deinde per Ionium vectus quum fessa Lechaeo
 Sedarit placida vela phaselus aqua :
 Quod superest, sufferte pedes, properate laborem,
 Isthmos qua terris arcet utrumque mare.
 Inde ubi Piraei capient me litora portus,
 Scandam ego Theseae brachia longa viae.
 Illic aut studiis animum emendare Platonis
 Incipiam, aut hortis, docte Epicure, tuis :
 Persequar aut studium linguae, Demosthenis arma,
 Librorumque tuos, docte Menandre, sales.
 Aut certe tabulae capient mea lumina pictae,
 Sive ebore exactae, seu magis aere, manus.

PROPERTIUS.

V.

THE OLD PHILOSOPHERS.

Quid enim ab antiquis ex eo genere quod ad dis-
 serendum valet praetermissum est? qui et definierunt
 plurima, et definiendi artes reliquerunt; quodque est
 definitioni adiunctum, ut res in partes dividatur, id et fit
 ab illis et quemadmodum fieri oporteat traditur. Item
 de contrariis; a quibus ad genera formasque generum
 devenerunt. Iam argumenti ratione conclusi caput esse
 faciunt ea quae perspicua dicunt; deinde ordinem se-
 quuntur; tum quid verum sit in singulis extrema con-
 clusio est. Quanta autem ab illis varietas argumentorum
 ratione concludentium, eorumque cum captiosis interro-
 gantibus dissimilitudo. Quid, quod pluribus locis quasi
 denuntiant ut neque sensuum fidem sine ratione, nec

rationis sine sensibus exquiramus, atque eorum alterum ab altero separemus? Quid? ea quae dialectici nunc tradunt et docent, nonne ab illis instituta sunt et inventa? De quibus etsi a Chrysippo maxime est elaboratum, tamen a Zenone multo minus quam ab antiquis. Ab hoc autem quaedam non melius quam veteres, quaedam omnino relictæ. Quumque duæ sint artes quibus perfecte ratio et oratio complentur, una inveniendi, altera disserendi; hanc posteriorem et Stoici et Peripatetici, priorem autem illi egregie tradiderunt; hi omnino ne attigerunt quidem. Nam e quibus locis quasi thesauris argumenta depromerentur vestri ne suspicati quidem sunt; superiores autem artificio et via tradiderunt. Quae quidem res efficit ne necesse sit iisdem de rebus semper quasi dictata decantare, neque a commentariolis suis discedere. Nam qui sciet ubi quidque positum sit, quaque eo veniat, is etiam si quid obrutum erit poterit eruere, semperque esse in disputando suus.

CICERO.

VI.

‘IS IT SO SMALL A THING TO HAVE ENJOYED THE SUN?’

Denique si vocem rerum natura repente
 Mittat et hoc alicui nostrum sic increpet ipsa :
 ‘Quid tibi tanto operest, mortalis, quod nimis aegris
 Luctibus indulges? quid mortem congemis ac fles?
 Nam gratis anteacta fuit tibi vita priorque
 Et non omnia pertusum congesta quasi in vas
 Commoda perfluxere atque ingrata interiire :
 Cur non ut plenus vitae conviva recedis
 Aequo animoque capis securam, stulte, quietem?
 Sin ea quae fructus cumque es periire profusa
 Vitaeque in offensust, cur amplius addere quaeris,

Rursum quod pereat male et ingratum occidat omne,
 Non potius vitae finem facis atque laboris?
 Nam tibi praeterea quod machiner inveniamque,
 Quod placeat, nil est: eadem sunt omnia semper.
 Si tibi non annis corpus iam marcet et artus
 Confecti languent, eadem tamen omnia restant,
 Omnia si pergas vivendo vincere saecula,
 Atque etiam potius, si numquam sis moriturus,
 Quid respondemus, nisi iustam intendere litem
 Naturam et veram verbis exponere causam?
 Grandior hic vero si iam seniorque queratur
 Atque obitum lamentetur miser amplius aequo,
 Non merito inclamet magis et voce increpet acri?
 'Aufer abhinc lacrimas, balatro, et compesce querellas.
 Omnia perfunctus vitae praemia marces.
 Sed quia semper aves quod abest, praesentia temnis,
 Imperfecta tibi elapsast ingrataque vita
 Et nec opinanti mors ad caput adstitit ante
 Quam satur ac plenus possis discedere rerum.
 Nunc aliena tua tamen aetate omnia mitte
 Aequo animoque aedum humanis concede: necessest.'

LUCRETIUS.

VII.

TIBERIUS AND THRASYLLUS.

Quotiens super tali negotio consultaret, edita domus
 parte ac liberti unius conscientia utebatur. Is litterarum
 ignarus, corpore valido, per avia ac derupta (nam saxis
 domus imminet), praeibat eum, cuius artem experiri
 Tiberius statuisset; et regredientem, si vanitatis aut
 fraudum suspicio incesserat, in subiectum mare prae-
 cipitabat, ne index arcani existeret. Igitur Thrasyllus
 isdem rupibus inductus postquam percunctantem com-

moverat, imperium ipsi et futura sollerter patefaciens, interrogatur an suam quoque genitalem horam comperisset; quem tum annum, qualem diem haberet. Ille positus siderum ac spatia dimensus, haerere primo, dein pavescere: et quantum introspiceret, magis ac magis trepidus admirationis et metus, postremo exclamat ambiguum sibi ac prope ultimum discrimen instare. Tum complexus eum Tiberius praescium periculorum et incolumem fore gratatur; quaeque dixerat, oracli vice accipiens, inter intimos amicorum tenet.

Sed mihi haec ac talia audienti in incerto iudicium est, fatone res mortalium et necessitate immutabili an forte volvantur. Quippe sapientissimos veterum, quique sectam eorum aemulantur, diversos reperies, ac multis insitam opinionem non initia nostri, non finem, non denique homines dis curae; ideo creberrime tristia in bonos, laeta apud deteriores esse. Contra alii fatum quidem congruere rebus putant, sed non e vagis stellis, verum apud principia et nexus naturalium causarum; ac tamen electionem vitae nobis relinquunt, quam ubi elegeris, certum imminantium ordinem. Neque mala vel bona quae vulgus putet: multos qui conflictari adversis videantur, beatos, at plerosque quanquam magnas per opes miserrimos, si illi gravem fortunam constanter tolerant, hi prospera inconsulte utantur. Ceterum plurimis mortalium non eximitur, quin primo cuiusque ortu ventura destinentur; sed quaedam secus, quam dicta sint, cadere, fallaciis ignara dicentium: ita corrumpi fidem artis, cuius clara documenta et antiqua aetas et nostra tulerit.

TACITUS.

VIII.

THE GOOD JURYMAN.

Est enim sapientis iudicis cogitare tantum sibi a populo Romano esse permissum quantum commissum sit et creditum, et non solum sibi potestatem datam, verum etiam fidem habitam esse meminisse : posse quem oderit absolvere, quem non oderit condemnare, et semper non quid ipse velit, sed quid lex et religio cogat cogitare : animadvertere qua lege reus citetur, de quo reo cognoscat, quae res in quaestione versetur. Cum haec sunt videnda, tum vero illud est hominis magni, iudices, atque sapientis, cum illam iudicandi causa tabulam sumpserit, non se reputare solum esse neque sibi quodcunque concupierit licere, sed habere in consilio legem religionem aequitatem fidem : libidinem autem odium invidiam metum cupiditatesque omnes amovere maximique aestimare conscientiam mentis suae, quam ab dis immortalibus accepimus, quae a nobis divelli non potest : quae si optimorum consiliorum atque factorum testis in omni vita nobis erit, sine ullo metu et summa cum honestate vivemus. Haec si T. Accius aut cognovisset aut cogitasset, profecto ne conatus quidem esset dicere id quod multis verbis egit, iudicem, quod ei videtur, statuere et non devinctum legibus esse oportere. Quibus de rebus mihi pro Cluenti voluntate nimium, pro rei dignitate parum, pro vestra prudentia satis dixisse videor.

CICERO.

IX.

TERMINUS.

Termine, sive lapis, sive es defossus in agro
Stipes ab antiquis, sic quoque numen habes.

Te duo diversa domini pro parte coronant ;
Binaque sarta tibi, binaque liba ferunt.
Ara fit ; huc ignem curto fert rustica testu
Sumtum de tepidis ipsa colona focis.
Ligna senex minuit, concisaque construit alte :
Et solida ramos figere pugnât humo.
Dum sicco primas irritat cortice flammâs,
Stat puer, et manibus lata canistra tenet.
Inde, ubi ter fruges medios immisit in ignes,
Porrigit incisos filia parva favos.
Vina tenent alii : libantur singula flammis
Spectant, et linguis candida turba favent.
Spargitur et caesa communis Terminus agna ;
Nec queritur, lactens cum sibi porca datur.
Conveniunt, celebrantque dapes vicinia simplex,
Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis :
Omnis erit sine te litigiosus ager.
Nulla tibi ambitio est : nullo corrumpêris auro.
Legitima servas credita rura fide.
Si tu signasses olim Thyreatida terram,
Corpora non leto missa trecenta forent.

OVID.

X.

CICERO TO CURIO.

Ego omnia mea studia, omnem operam, curam, industriam, cogitationem, mentem denique omnem in Milonis consulatu fixi et locavi ; statuique in eo me non officii solum fructum, sed etiam pietatis laudem debere quærere ; neque vero cuiquam salutem ac fortunas suas tantæ curæ fuisse umquam puto, quantæ mihi est honos eius, in quo omnia mea posita esse decrevi : huic te unum tanto adiumento esse, si volueris, posse intellego,

ut nihil sit praeterea nobis requirendum. Habemus haec omnia : bonorum studium conciliatum ex tribunatu propter nostram, ut spero te intellegere, causam, vulgi ac multitudinis propter magnificentiam munerum liberalitatemque naturae, iuventutis et gratiosorum in suffragiis studia propter ipsius excellentem in eo genere vel gratiam vel diligentiam, nostram suffragationem, si minus potentem, at probatam tamen et iustam et debitam et propterea fortasse etiam gratiosam ; dux nobis et auctor opus est et eorum ventorum, quos proposui, moderator quidam et quasi gubernator, qui si ex omnibus unus optandus esset, quem tecum conferre possemus, non haberemus. Quam ob rem, si me memorem, si gratum, si bonum virum vel ex hoc ipso, quod tam vehementer de Milone laborem, existimare potes, si dignum denique tuis beneficiis iudicas, hoc a te peto, ut subvenias huic meae sollicitudini et huic meae laudi vel, ut verius dicam, prope saluti tuum studium dices. De ipso T. Annio tantum tibi polliceor, te maioris animi, gravitatis, constantiae benevolentiaeque erga te, si complecti hominem volueris, habiturum esse neminem ; mihi vero tantum decoris, tantum dignitatis adiunxeris, ut eundem te facile agnoscam fuisse in laude mea, qui fueris in salute. Ego ni te videre scirem, cum ad te haec scriberem, quantum officii sustinerem, quanto opere mihi esset in hac petitione Milonis omni non modo contentione, sed etiam dimicatione elaborandum, plura scriberem : nunc tibi omnem rem atque causam meque totum commendo atque trado.

CICERO.

XI.

THE CRIMINAL CAREER OF VERRES.

Quibus ego rebus quid iste speret et quo animum intendat facile perspicio ; quam ob rem vero se confidat

aliquid proficere posse hoc praetore et hoc consilio intellegere non possum. Unum illud intellego, quod populus Romanus in reiectione iudicum iudicavit, ea spe istum fuisse praeditum, ut omnem rationem salutis in pecunia poneret; hoc erepto praesidio, ut nullam sibi rem adiuumento fore arbitraretur. Etenim quod est ingenium tantum, quae tanta facultas dicendi aut copia, quae istius vitam tot vitiis flagitiisque convictam, iam pridem omnium voluntate iudicioque damnatam, aliqua ex parte possit defendere? Cuius ut adolescentiae maculas ignominiasque praeteream, quaestura primus gradus honoris quid aliud habet in se nisi Cn. Carbonem spoliatum a quaestore suo pecunia publica, nudatum et proditum consulem, desertum exercitum, relictam provinciam, sortis necessitudinem religionemque violatam? cuius legatio exitium fuit Asiae totius et Pamphylicae; quibus in provinciis multas domos, plurimas urbis, omnia fana depopulatus est, tum, cum in Cn. Dolabellam suum scelus illud pristinum renovavit et instauravit quaestorium; cum eum, cui et legatus et pro quaestore fuisset, et in invidiam suis maleficiis adduxit et in ipsis periculis non solum deseruit, sed etiam oppugnavit ac prodidit; cuius praetura urbana aedium sacrarum fuit publicorumque operum depopulatio, simul in iure dicundo bonorum possessionumque contra omnium instituta addictio et condonatio. Iam vero omnium vitiorum suorum plurima et maxima constituit monumenta et indicia in provincia Sicilia, quam iste per triennium ita vexavit ac perdidit, ut ea restitui in antiquum statum nullo modo possit, vix autem per multos annos innocentisque praetores aliqua ex parte recreari aliquando posse videatur.

CICERO.

XII.

'HE LEFT A NAME AT WHICH THE WORLD GROWS PALE,
TO POINT A MORAL OR ADORN A TALE.'

Bellorum exuviae, truncis adfixa tropaeis
Lorica et fracta de casside buccula pendens
Et curtum temone iugum victaeque triremis
Aplustre et summo tristis captivos in arcu
Humanis maiora bonis creduntur. Ad hoc se
Romanus Graiusque et barbarus induperator
Erexit: causas discriminis atque laboris
Inde habuit. Tanto maior famae sitis est, quam
Virtutis; quis enim virtutem amplectitur ipsam,
Praemia si tollas? patriam tamen obruit olim
Gloria paucorum et laudis titulique cupido
Haesuri saxis cinerum custodibus, ad quae
Discutienda valent sterilis mala robora fici,
Quandoquidem data sunt ipsis quoque fata sepulchris.
Expende Hannibalem, quot libras in duce summo
Invenies? hic est, quem non capit Africa Mauro
Percussa Oceano Niloque admota tepenti,
Rursus ad Aethiopum populos altosque elephantos.
Additur imperiis Hispania, Pyrenaeum
Transilit. Opposuit natura Alpemque nivemque,
Diducit scopulos et montem rumpit aceto.
Iam tenet Italiam, tamen ultra pergere tendit.
'Actum,' inquit, 'nihil est, nisi Poeno milite portas
Frangimus et media vexillum pono Subura.'
O qualis facies et quali digna tabella,
Cum Gaetula ducem portaret belua luscum!
Exitus ergo quis est? o gloria! vincitur idem
Nempe et in exilium praeceps fugit atque ibi magnus
Mirandusque cliens sedet ad praetoria regis,
Donec Bithyno libeat vigilare tyranno.

Finem animae, quae res humanas miscuit olim,
 Non gladii, non saxa dabunt nec tela, sed ille
 Cannarum vindex et tanti sanguinis ultor
 Anulus. I demens et saevas curre per Alpes,
 Ut pueris placeas et declamatio fias!

JUVENAL.

XIII.

DECREES OF GREEK ASSEMBLIES INADMISSIBLE AS EVIDENCE.

Quod si haec Athenis tum, cum illae non solum in Graecia, sed prope cunctis gentibus enitebant, accidere sunt solita, quam moderationem putatis in Phrygia aut in Mysia contionum fuisse? Nostras contiones illarum nationum homines plerumque perturbant. Quid, cum soli sunt ipsi, tandem fieri putatis? Caesus est virgis Cymaeus ille Athenagoras, qui in fame frumentum exportare erat ausus: data contio Laelio est; processit ille, et Graecus apud Graecos non de culpa sua dixit, sed de poena questus est: porrexerunt manus; psephisma natum est. Hoc testimonium est? nuper epulati paulo atque omni largitione saturati Pergameni, quod Mithridates, qui multitudinem illam non auctoritate sua, sed sagina tenebat, se velle dixit, id sutores id zonarii conclamarunt. Hoc testimonium est civitatis? Ego testis a Sicilia publice deduxi; verum erant ea testimonia non concitatae contionis, sed iurati senatus. Qua re iam non est mihi contentio cum teste; vobis videndum est sintne haec testimonia putanda. Adulescens bonus, honesto loco natus, disertus, cum maximo ornatissimoque comitatu venit in oppidum Graecorum; postulat contionem; locupletes homines et gravis, ne sibi adversentur, testimonii denuntiatione deterret; egentis et levis spe legationis et viatico publico, privata etiam benignitate prolectat. Opifices et

tabernarios atque illam omnem faecem civitatum, quid est negotii concitare, in eum praesertim, qui nuper summo cum imperio fuerit, summo autem in amore esse, propter nomen ipsum imperii non potuerit? Mirandum vero est homines eos, quibus odio sunt nostrae secures, nomen acerbitati, scriptura, decumae, portorium morti, libenter abripere facultatem laedendi quaecumque detur!

CICERO.

XIV.

‘THERE WAS WAR IN HEAVEN.’

Aenean hominum quisquam divumque subegit
 Bella sequi aut hostem regi se inferre Latino?
 Italiam fatis petiit auctoribus; esto:
 Cassandrae impulsus furiis. Num linquere castra
 Hortati sumus aut vitam committere ventis?
 Num puero summam belli, num credere muros?
 Tyrrhenamve fidem aut gentes agitare quietas?
 Quis deus in fraudem, quae dura potentia nostri
 Egit? ubi hic Iuno, demissave nubibus Iris?
 Indignum est, Italos Troiam circumdare flammis
 Nascentem et patria Turnum consistere terra,
 Cui Pilumnus avus, cui diva Venilia mater:
 Quid, face Troianos atra vim ferre Latinis?
 Arva aliena iugo premere, atque avertere praedas?
 Quid, soceros legere et gremiis abducere pactas?
 Pacem orare manu, praefigere puppibus arma?
 Tu potes Aenean manibus subducere Graium,
 Proque viro nebulam et ventos obtendere inanes;
 Et potes in totidem classem convertere Nymphas:
 Nos aliquid Rutulos contra iuvisse nefandum est?
 Aeneas ignarus abest; ignarus et absit.
 Est Paphus Idaliumque tibi, sunt alta Cythera,

Quid gravidam bellis urbem et corda aspera tentas?
Nosne tibi fluxas Phrygiae res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Obiecit? quae causa fuit consurgere in arma
Europamque Asiamque, et foedera solvere furto?
Me duce Dardanius Spartam expugnavit adulter?
Aut ego tela dedi fovive Cupidine bella?
Tum decuit metuisse tuis; nunc sera querelis
Haud iustis adsurgis et irrita iurgia iactas.

VERGIL.

XV.

THE DEGENERACY OF ORATORY.

Caeterum si, omisso optimo illo et perfectissimo genere eloquentiae, eligenda sit forma dicendi, malim hercle C. Gracchi impetum aut L. Crassi maturitatem quam calamistros Maecenatis aut tinnitus Gallionis. Adeo melius est oratorem vel hirta toga induere, quam fucatis et meretriciis vestibus insignire. Neque enim oratorius iste, immo hercle ne virilis quidem cultus est, quo plerique temporum nostrorum actores ita utuntur, ut lascivia verborum et levitate sententiarum et licentia compositionis histrionales modos exprimant. Quodque vix auditu fas esse debeat, laudis et gloriae et ingenii loco plerique iactant cantari saltarique commentarios suos. Unde oritur illa foeda et praepostera, sed tamen frequens quibusdam exclamatio, ut oratores nostri tenere dicere, histriones diserte saltare dicantur. Equidem non negaverim Cassium Severum, quem solum Aper noster nominare ausus est, si iis comparetur qui postea fuerunt, posse oratorem vocari, quanquam in magna parte librorum suorum plus vis habeat quam sanguinis. Primus enim, contempto ordine rerum, omissa modestia ac pudore verborum, ipsis etiam quibus utitur armis incompositus

et studio feriendi plerumque deiectus, non pugnat sed rixatur. Caeterum, ut dixi, sequentibus comparatus et varietate eruditionis et lepore urbanitatis et ipsarum virium robore multum caeteros superat; quorum neminem Aper nominare et velut in aciem educere sustinuit. Ego autem exspectabam ut, incusato Asinio et Caelio et Calvo, aliud nobis agmen produceret, pluresque vel certe totidem nominaret, ex quibus alium Ciceroni, alium Caesari, singulis deinde singulos opponeremus. Nunc detrectâsse nominatim antiquos oratores contentus neminem sequentium laudare ausus est nisi in publicum et in commune, veritus, credo, ne multos offenderet, si paucos excerpisset. Quotus enim quisque scholasticorum non hac sua persuasione fruitur ut se ante Ciceronem numeret, sed plane post Gabinianum.

TACITUS.

XVI.

WHY MURENA WON HIS ELECTION.

Qua re delectant homines, mihi crede, ludi; etiam illos, qui dissimulant, non solum eos, qui fatentur: quod ego in mea petitione sensi; nam nos quoque habuimus scenam competitricem. Quod si ego, qui trinos ludos aedilis feceram, tamen Antonii ludis commovebar, tibi, qui casu nullos feceras, nihil huius istam ipsam, quam inrides, argenteam scenam adversatam putas? Sed haec sane sint paria omnia: sit par forensis opera militari, militaris suffragatio urbanae, sit idem magnificentissimos et nullos umquam fecisse ludos: quid? in ipsa praetura nihilne existimas inter tuam et istius sortem interfuisse? Huius sors ea fuit, quam omnes tui necessarii tibi optabamus, iuris dicundi: in qua gloriam conciliat magnitudo negotii, gratiam aequitatis largitio: qua in sorte sapiens

praetor, qualis hic fuit, offensione vitat aequabilitate decernendi benevolentiam adiungit lenitate audiendi: egregia et ad consulatum apta provincia, in qua laus aequitatis, integritatis, facilitatis ad extremum ludorum voluptate concluditur. Quid tua sors? tristis, atrox: quaestio peculatus, ex altera parte lacrimarum et squaloris, ex altera plena catenarum atque indicum. Cogendi iudices inviti, retinendi contra voluntatem; scribe damnatus; ordo totus alienatus; Sullana gratificatio reprehensa; multi viri fortes et prope pars civitatis offensa est; lites severe aestimatae: cui placet obliviscitur, cui dolet meminit.

CICERO.

XVII.

SUSPICIOUS ERASURES.

Nunc ad sociorum tabulas accepti et expensi, quas remove honeste nullo modo potuerunt, et ad amicum tuum Carpinatium revertemur. Inspiciebamus Syracusis a Carpinatio confectas tabulas societatis, quae significabant, multis nominibus eos homines versuram a Carpinatio fecisse qui pecuniam Verri dedissent. Erit vobis luce clarius, iudices, cum eos ipsos produxero qui dederunt; intelligetis enim, illa tempora, per quae, cum essent in periculo, pretio sese redemerunt, cum societatis tabulis non solum consulibus, verum etiam mensibus, convenire. Cum haec maxime cognosceremus, et iam in manibus tabulas haberemus, repente adspicimus lituras eius modi, quasi quaedam vulnera tabellarum recentia. Statim suspitione offensi, ad ea ipsa nomina oculos animumque transtulimus. Erant acceptae pecuniae a C. Verrutio C. F. sic tamen, ut usque ad alterum R litterae constarent integrae: reliquae omnes essent in litura alterum, tertium, quartum, permulta erant eiusmodi nomina. Cum mani-

festā res, tum flagitiosa tabularum, atque insignis turpitudine teneretur; quaerere incepimus de Carpinatio, quisnam esset is Verrutius, quicum tantae pecuniae rationem haberet. Haerere homo, aversari, rubere. Quod lege excipiuntur tabulae publicanorum, quo minus Romam deportentur: ut res quam maxime clara ac testata esse posset, in ius ad Metellum Carpinatium voco, tabulasque societatis in forum deferō.

CICERO.

XVIII.

ORPHEUS AND EURYDICE.

Dixit et ex oculis subito, ceu fumus in auras
 Commixtus tennes, fugit diversa; neque illum
 Prensantem nequicquam umbras, et multa volentem
 Dicere, praeterea vidit; nec portitor Orci
 Amplius obiectam passus transire paludem.
 Quid faceret? quo se rapta bis coniuge ferret?
 Quo fletu manes, qua numina voce moveret?
 Illa quidem Stygia nabat iam frigida cymba.
 Septem illum totos perhibent ex ordine menses
 Rupe sub aëria deserti ad Strymonis undam
 Flevisse et gelidis haec evolvisse sub antris,
 Mulcentem tigres, et agentem carmine quercus.
 Qualis populea maerens Philomela sub umbra
 Amissos queritur fetus, quos durus arator
 Observans nido implumes detraxit: at illa
 Flet noctem, ramoque sedens miserabile carmen
 Integrat et maestis late loca questibus implet.
 Nulla Venus non ulli animum flexere hymenaei.
 Solus Hyperboreas glacies, Tanaimque nivalem,
 Arvaque Rhipaeis nunquam viduata pruinis
 Lustrabat raptam Eurydicen atque invita Ditis
 Dona querens. Spretæ Ciconum quo munere matres,

Inter sacra deum nocturnique orgia Bacchi,
 Discerptum latos iuvenem sparsere per agros.
 Tum quoque, marmorea caput a cervice revolsum
 Gurgite quum medio portans Oeagrius Hebrus
 Volveret, Eurydicen vox ipsa et frigida lingua,
 ‘Ah! miseram Eurydicen!’ anima fugiente vocabat :
 Eurydicen toto referebant flumine ripae.

VERGIL.

XIX.

STAIENUS SECURES THE CONDEMNATION OF OPPIANICUS.

Capit hoc consilium, ut pecuniam quibusdam iudicibus
 levissimis polliceatur : deinde eam postea supprimat : ut,
 quoniam graves homines sua sponte severe iudicatu-
 ros putabat, eos qui leviores erant, destitutione iratos Oppi-
 anico redderet. Itaque, ut erat semper praeposterus
 atque perversus, initium facit a Bulbo : et eum, quod
 iamdiu nihil quaesierat, tristem atque oscitantem, leviter
 impellit. ‘Quid tu? inquit; ecquid me adiuvas, Bulbe,
 ne gratis rei publicae serviamus?’ Ille vero, simul
 atque hoc audit : NE GRATIS? ‘quo voles,’ inquit,
 ‘sequar. Sed quid affers?’ Tum ei quadraginta millia,
 si esset absolutus Oppianicus, pollicetur : et eum, ut
 ceteros appellet, quibuscum loqui consuesset, rogat :
 atque etiam ipse conditor totius negotii Guttam adspersit
 huic Bulbo. Itaque minime amarus iis visus est qui
 aliquid ex eius sermone speculae degustarant. Unus et
 alter dies intercesserat, quum res parum certa videbatur :
 sequester et confirmator pecuniae desiderabatur. Tum
 appellat hilari vultu hominem Bulbus, ut blandissime
 potest : ‘Quid tu,’ inquit, ‘Paete?’ (hoc enim sibi
 Staienus cognomen ex imaginibus Aeliorum delegerat,
 ne si se Ligurem fecisset, nationis magis suae, quam
 generis, uti cognomine videretur;) ‘qua de re mecum

locutus es, quaerunt a me, ubi sit pecunia.' Hic ille planus improbissimus, quaestu iudiciario pastus, qui illi pecuniae, quam condiderat, spe iam atque animo incubaret, contrahit frontem : (recordamini faciem, atque illos eius fictos simulatosque vultus !) queritur se ab Oppianico destitutum : et, qui esset totus ex fraude et mendacio factus, quique ea vitia, quae a natura habebat, etiam studio atque artificio quodam malitiae condiisset, pulcre asseverat se ab Oppianico destitutum : atque hoc addit testimonii, sua illum sententia, quum palam omnes laturos essent, condemnatum iri.

CICERO.

XX.

NATURE SUBDUED BY ART.

His favit Natura locis : his victa colenti
 Cessit et ignotos docilis mansuevit in usus.
 Mons erat hic, ubi plana vides ; haec lustra fuerunt,
 Quae nunc tecta subis ; ubi nunc nemora ardua cernis,
 Hic nec terra fuit : domuit possessor, et illum
 Formantem rupes, expugnantemque secuta
 Gaudet humus. Nunc cerne iugum discentia saxa,
 Intransesque domos, iussumque recedere montem.
 Iam Methymnaei vatis manus, et chelys una
 Thebais, et Getici cedat tibi gloria plectri :
 Et tu saxa moves, et te nemora alta sequuntur.
 Quid referam veteres ceraeque aerisque figuras ?
 Si quid Apellei gaudent animasse colores ;
 Si quid adhuc vacua tamen admirabile Pisa
 Phidiacae rasere manus : quod ab arte Myronis,
 Aut Polycleteo iussum est quod vivere caelo,
 Aeraque ab Isthmiacis auro potiora favillis ;
 Ora ducum, et vatum, sapientumque ora priorum,
 Quos tibi cura sequi, quos toto pectore sentis

Expers curarum, atque animum virtute quieta
Compositus, semperque tuus. Quid mille revolvam
Culmina, visendique vices? sua cuique voluptas,
Atque omni proprium thalamo mare; transque iacentem
Nerea diversis servit sua terra fenestris.
Haec videt Inarimen, illi Prochyta aspera paret.

STATIUS.

XXI.

THE MURDER OF PEDANIUS.

Ex quis C. Cassius sententiae loco in hunc modum
disseruit: 'Saepe numero P. C. in hoc ordine interfui,
cum contra instituta et leges maiorum nova senatus
decreta postularentur; neque sum adversatus, non quia
dubitarem super omnibus negotiis melius atque rectius
olim provisum et quae converterentur in deterius mutari,
sed ne nimio amore antiqui moris studium meum ex-
tollere viderer. Simul quidquid hoc in nobis auctori-
tatis est, crebris contradictionibus destruendum non ex-
istimabam, ut maneret integrum, si quando res publica
consiliis eguisset. Quod hodie venit, consulari viro domi
suae interfecto per insidias serviles quas nemo prohibuit
aut prodidit, quamvis nondum concusso senatus consulto,
quod supplicium toti familiae minitabatur. Decernite
Hercule impunitatem: at quem dignitas sua defendet,
cum praefectura urbis non profuerit, quem numerus ser-
vorum tuebitur, cum Pedanium Secundum quadringenti
non protexerint? cui familia opem ferat, quae ne in metu
quidem pericula nostra advertit? An, ut quidam fingere
non erubescunt, iniurias suas ultus est interfector, quia
de paterna pecunia transegerat aut avitum mancipium
detrahebatur? pronuntiemus ultro dominum iure caesum
videri. Libet argumenta conquirere in eo quod sapien-

tioribus deliberatum est? Sed et si nunc primum statuendum haberemus, creditisne servum interficiendi domini animum insumpsisse, ut non vox minax excideret, nihil per temeritatem proloqueretur? Sane consilium occuluit, telum inter ignaros paravit: num excubias transiret, cubiculi fores recluderet, lumen inferret, caedem patraret omnibus nesciis?

TACITUS.

XXII.

'ALL LOVERS YOUNG ALL LOVERS MUST
CONSIGN TO THIS AND COME TO DUST.'

Desine, Paulle, meum lacrimis urgere sepulchrum:
Panditur ad nullas ianua nigra preces.
Cum semel infernas intrarunt funera leges,
Non exorato stant adamante viae.
Te licet orantem fuscae deus audiat aulae;
Nempe tuas lacrimas litora surda bibent,
Vota movent superos—ubi portitor aera recepit,
Obserat umbrosos lurida porta rogos.
Sic maestae cecinere tubae, cum subdita nostrum
Detraheret lecto fax inimica caput.
Quid mihi coniugium Paulli, quid currus avorum
Profuit, aut famae pignora tanta meae?
Num minus immites habuit Cornelia Parcas?
En sum, quod digitis quinque levatur, onus.
Damnatae noctes, et vos vada lenta paludes,
Et quaecumque meos implicat unda pedes,
Immatura licet, tamen huc non noxia veni.
Det pater *hinc* umbrae mollia iura meae
Aut si quis posita iudex sedet Aeacus urna,
In mea sortita vindicet ossa pila.
Assideant fratres, iuxta Minoida sellam
Eumenidum intento turba severa foro.

Sisyphe, mole vaces ; taceant Ixionis orbes ;
 Fallax Tantaleo corripere liquor,
 Cerberus et nullas hodie petat improbus umbras,
 Et iaceat tacita lapsa catena sera.

PROPERTIUS.

XXIII.

CAMILLUS OPPOSES THE DESERTION OF ROME.

Camillus palam sceleris plebem arguere, ‘ quae iam in suos versa non intellexeret, se pravo iudicio de tribunis intercessionem sustulisse, intercessione sublata tribuniciam potestatem evertisse. Nam quod illi sperarent, effrenatam licentiam eius magistratus Patres laturos, falli eos. Si tribunicia vis tribunicio auxilio repelli nequeat, aliud telum Patres inventuros esse.’ Consulesque increpabat, quod fide publica decipi tribunos eos taciti tulissent, qui senatus auctoritatem secuti essent. Haec propalam concionabundus in dies magis augebat iras hominum ; senatum vero incitare adversus legem haud desistebat : ‘ ne aliter descenderent in forum, cum dies ferendae legis venisset, quam ut qui meminissent sibi pro aris focusque et deum templis ac solo, in quo nati essent, dimicandum fore. Nam quod ad se privatim attineat, si suae gloriae sibi inter dimicationem patriae meminisse sit fas, sibi amplum quoque esse urbem ab se captam frequentari, cotidie se frui monumento gloriae suae, et ante oculos habere urbem latam in triumpho suo, insistere omnes vestigiis laudum suarum : sed nefas ducere desertam ac relictam ab diis immortalibus incolì urbem, et in captivo solo habitare populum Romanum, et victricem patriam victam mutari.’ His adhortationibus principis concitati Patres senes iuvenesque cum ferretur lex, agmine facto in forum venerunt, dissipatique per tribus,

suos quisque tribules prensantes, orare cum lacrimis coepere, 'Ne eam patriam, pro qua fortissime felicissimeque ipsi ac patres eorum dimicassent, desererent,' Capitolium, aedem Vestae, cetera circa templa deorum ostentantes. 'Ne exsulem, extorrem populum Romanum ab solo patrio ac diis penatibus in hostium urbem agerent, eoque rem adducerent, ut melius fuerit non capi Veios, ne Roma desereretur.' Quia non vi agebant sed precibus, et inter preces multa deorum mentio erat, religiosum parti maximae fuit, et legem una plures tribus antiquarunt quam iusserunt.

LIVY.

XXIV.

THE LOSS OF HYLAS.

Namque ferunt olim Pagasae navalibus Argo
 Egressam longe Phasidos isse viam;
 Et iam praeteritis labentem Athamantidos undis
 Mysorum scopulis adplicuisse ratem.
 Hic manus heroum placidis ut constitit oris,
 Molliā composita litora fronde tegit.
 At comes invicti iuvenis processerat ultra
 Raram sepositi quaerere fontis aquam.
 Hunc duo sectati fratres, Aquilonia proles,
 Hunc super et Zetes, hunc super et Calais,
 Oscula suspensis instabant carpere palmis,
 Oscula et alterna ferre supina fuga.
 Ille sub extrema pendens secluditur ala,
 Et volucres ramo submovet insidias.
 Iam Pandioniae cessit genus Orithyiae:
 Ah dolor! ibat Hylas, ibat Hamadryasin.
 Hic erat Arganthi Pege sub vertice montis
 Grata domus Nymphis umida Thyniasin,

Quam supra nullae pendebant debita curae
 Roscida desertis poma sub arboribus,
 Et circum irriguo surgebant lilia prato
 Candida, purpureis mixta papaveribus.
 Quae modo decerpens tenero pueriliter ungui
 Proposito florem praetulit officio;
 Et modo formosis incumbens nescius undis
 Errorem blandis tardat imaginibus.
 Tandem haurire parat demissis flumina palmis
 Innixus dextro plena trahens humero:
 Cuius ut accensae Dryades candore puellae
 Miratae solitos destituere choros,
 Prolapsum leviter facili traxere liquore:
 Tum sonitum raptο corpore fecit Hylas.
 Cui procul Alcides iterat responsa: sed illi
 Nomen ab extremis fontibus aura refert.

PROPERTIUS.

XXV.

WAS HE CONSUL OR TRIBUNE?

Omnes ante me auctores secutus, A. Cornelium Cossum
 tribunum militum secunda spolia opima Iovis Feretrii
 templo intulisse, exposui. Ceterum, praeterquam quod ea
 rite opima spolia habentur, quae dux duci detraxit, nec
 ducem novimus, nisi cuius auspicio bellum geritur,
 titulus ipse, spoliis inscriptus, illos meque arguit, con-
 sulem ea Cossum cepisse. Hoc ego quum Augustum
 Caesarem, templorum omnium conditorem aut restituto-
 rem, ingressum aedem Feretrii Iovis, quam vetustate
 dilapsam refecit, se ipsum in thorace linteo scriptum
 legisse audissem, prope sacrilegium ratus sum, Cosso
 spoliorum suorum Caesarem, ipsius templi auctorem,
 subtrahere testem. Quis ea in re sit error, quod tam
 veteres annales, quodque magistratuum libri, quos lin-

teos in aede repositos Monetæ Macer Licinius citat identidem auctores, septimo post demum anno cum T. Quinctio Penno A. Cornelium Cossum consulem habeant, existimatio communis omnibus est; nam etiam illud accedit, ne tam clara pugna in eum annum transferri possit, quod imbelles triennium ferme pestilentia inopiaque frugum circa A. Cornelium consulem fuit, adeo ut quidam annales, velut funesti, nihil præter nomina consulum suggerant. Tertius ab consulatu Cossi annus tribunum eum militum consulari potestate habet, eodem anno magistrum equitum: quo in imperio alteram insignem edidit pugnam equestrem. Ea libera coniectura est, sed (ut ego arbitror) vana versare in omnes opiniones licet; quum auctor pugnae, recentibus spoliis in sacra sede positis, Iovem prope ipsum, cui vota erant, Romulumque intuens, haud spernendos falsi tituli testes, se A. Cornelium Cossum consulem scripserit.

LIVY.

XXVI.

CAECILIUS UNMASKED.

Numquam ille me opprimet consilio; numquam ullo artificio pervertet; numquam ingenio me suo labefactare atque infirmare conabitur; novi omnis hominis petitiones rationesque dicendi; saepe in isdem, saepe in contrariis causis versati sumus: ita contra me ille dicet, quamvis sit ingeniosus, ut non nullum etiam de suo ingenio iudicium fieri arbitretur. Te vero, Caecili, quem ad modum sit elusurus, quam omni ratione iactaturus, videre iam videor: quotiens ille tibi potestatem optionemque facturus sit, ut eligas utrum velis, factum esse necne, verum esse an falsum; utrum dixeris, id contra te futurum. Qui tibi aestus, qui error, quae tenebrae, di immortales! Erunt, homini minime malo! Quid? Cum accusationis tuae membra dividere coeperit et in digitis suis singulas

partis causae constituere? Quid? Cum unum quidque transigere, expedire, absolvere? Ipse profecto metuere incipies, ne innocenti periculum facesseris. Quid? Cum commiserari, conqueri et ex illius invidia deonerare aliquid et in te traicere coeperit, commemorare quaestoris cum praetore necessitudinem constitutam more maiorum, sortis religione, poterisne eius orationis subire [invidiam]? Vide modo, etiam atque etiam considera: mihi enim videtur periculum fore ne ille non modo verbis te obruat, sed gestu ipso ac motu corporis praestringat aciem ingenii tui teque ab institutis tuis cogitationibusque abducatur. Atque huiusce rei iudicium iam continuo video futurum: si enim mihi hodie respondere ad haec, quae dico, potueris, si ab isto libro, quem tibi magister ludi nescio qui ex alienis orationibus compositum dedit, verbo uno discesseris, posse te et illi quoque iudicio non deesse et causae atque officio tuo satis facere arbitrabor; sin mecum in hac prolusione nihil fueris, quem te in ipsa pugna cum acerrimo adversario fore putemus?

CICERO.

XXVII.

A POOR MAN'S WEALTH.

Namque sub Oebaliae memini me turribus altis,
 Qui niger humectat flaventia culta Galaesus,
 Corycium vidisse senem, cui pauca relict
 Iugera ruris erant, nec fertilis illa iuvcncis,
 Nec pecori opportuna seges, nec commoda Baccho.
 Hic rarum tamen in dumis olus albaque circum
 Lilia verbenasque premens vescumque papaver,
 Regum aequabat opes animis, seraque revertens
 Nocte domum dapibus mensas onerabat inemptis.
 Primus vere rosam atque autumnop carpere poma,
 Et cum tristis hiemps etiamnum frigore saxa

Rumperet et glacie cursus frenaret aquarum,
 Ille comam mollis iam tondebat hyacinthi,
 Aestatem increpitans seram zephyrosque morantis.
 Ergo apibus fetis idem atque examine multo
 Primus abundare et spumantia cogere pressis
 Mella favis; illi tiliae atque uberrima pinus;
 Quotque in flore novo pomis se fertilis arbos
 Induerat, totidem autumnno matura tenebat.
 Ille etiam seras in versum distulit ulmos
 Eduramque pirum et spinos iam pruna ferentis
 Iamque ministrantem platanum potantibus umbras.

VERGIL.

XXVIII.

THE POWER OF SCIENCE.

Et habuisset tanto impetu coepta res fortunam, nisi unus homo Syracusis ea tempestate fuisset. Archimedes is erat, unicus spectator caeli siderumque, mirabilior tamen inventor ac machinator bellicorum tormentorum operumque, quibus, *quicquid* hostes ingenti mole agerent, ipse perlevi momento ludificaretur. Murum per inaequales ductum colles, pleraque alta et difficilia aditu, summissa quaedam et quae planis vallibus adiri possent, *ut* cuique aptum visum est loco, ita genere omni tormentorum instruxit. Achradinae murum, qui, ut ante dictum est, mari alluitur, sexaginta quinquereimibus Marcellus oppugnabat. Ex ceteris navibus sagittarii funditoresque et velites etiam, quorum telum ad remittendum inhabile imperitis est, vix quemquam sine vulnere consistere in muro patiebantur; hi, quia spatio missilibus opus est, procul muro tenebant naves; iunctae aliae binae quinquereimes, demptis interioribus remis, ut latus lateri applicaretur, quum exteriore ordine remorum velut una navis

agerentur, turres contabulatas machinamentaue alia quatiendis muris portabant. Adversus hunc navalem apparatus Archimedes variae magnitudinis tormenta in muris disposuit. In eas, quae procul erant, naves saxa ingenti pondere emittebat; propiores levioribus eoque magis crebris petebat telis; postremo, ut sui vulnere intacti tela in hostem ingererent, murum ab imo ad summum crebris cubitalibus fere cavis aperuit, per quae cava pars sagittis, pars scorpionibus modicis ex occulto petebant hostem. Quia propius quaedam subibant naves, quo interiores ictibus tormentorum essent, in eas, tollenone super murum eminente, ferrea manus firmæ catenæ illigata quum iniecta proræ esset gravique libramento plumbi recelleret ad solum, suspensa prora navem in puppim statuebat; dein remissa subito velut ex muro cadentem navem cum ingenti trepidatione nautarum ita undae affligebat, ut, etiamsi recta recideret, aliquantum aquae acciperet.

LIVY.

XXIX.

THE SECRET OF PARNASSUS.

Hesperio tantum quantum submotus Eoo
 Cardine, Parnassus gemino petit aethera colle,
 Mons Phoebo Bromioque sacer, cui numine mixto
 Delphica Thebanæ referunt trieterica Bacchæ.
 Hoc solum, fluctu terras mergente, cacumen
 Eminuit, pontoque fuit discrimen et astris,
 Tu quoque vix summam seductus ab aequore rupem
 Extuleras unoque iugo, Parnasse, latebas.
 Ultor ibi expulsæ, premeret quum viscera partus,
 Matris, adhuc rudibus Pæan Pythona sagittis
 Explicuit, quum regna Themis tripodasque teneret,
 Ut vidit Pæan vastos telluris hiatus

Divinam spirare fidem, ventosque loquaces
 Exhalare solum, sacris se condidit antris,
 Incubuitque adyto, vates ibi factus, Apollo.
 Quis latet hic superum? quod numen ab aethere pressum
 Dignatur caecas inclusam habitare cavernas?
 Quis terram coeli patitur deus, omnia cursus
 Aeterni secreta tenens, mundi que futuri
 Conscius, ac populis sese proferre paratus,
 Contactusque ferens hominum magnusque potensque,
 Sive canit fatum seu quod iubet ille canendo
 Fit fatum? forsan terris inserta regendis,
 Aere libratum vacuo quae sustinet orbem,
 Totius pars magna Iovis Cirrhaea per antra
 Exit et aetherio trahitur connexa Tonanti.

LUCAN.

XXX.

WORD PLAY.

Est etiam in verbo positum non insulsum genus ex eo,
 quum ad verbum, non ad sententiam rem accipere
 videare; ex quo uno genere totus est Tutor, mimus
 vetus, oppido ridiculus. Sed ab eo a mimis; tantum
 genus huius ridiculi insigni aliqua et nota re notari volo.
 Est autem ex hoc genere illud, quod tu, Crasse, nuper
 ei, qui te rogasset, num tibi molestus esset futurus, si ad
 te bene ante lucem venisset; Tu vero, inquisti, molestus
 non eris. Iubebis igitur te, inquit, suscitari? et tu:
 Certe negaram te molestum futurum. Ex eodem hoc
 vetus illud est, quod aiunt Maluginensem illum M. Sci-
 pionem, quum ex centuria sua renunciaret Acidinum
 consulem praecoque dixisset: Dic de L. Manlio: Virum
 bonum, inquit, egregiumque civem esse arbitror. Ridi-
 cule etiam illud L. Porcius Nasica censori Catoni; quum
 ille: Ex tui animi sententia tu uxorem habes? Non her-

cule, inquit, ex mei animi sententia. In verbis etiam illa sunt, quae aut ex immutata oratione ducuntur aut ex unius verbi translatione aut ex inversione verborum. Ex immutatione, ut olim Rusca quum legem ferret annalem, dissuasor M. Servilius : Dic mihi, inquit, M. Pinari, num, si contra te dixero, mihi male dicturus es, ut ceteris fecisti? Ut sementem feceris, ita metes, inquit. Ex translatione autem, ut, quum Scipio ille maior Corinthiis statuam pollicentibus eo loco, ubi aliorum essent imperatorum, turmales dixit displicere.

CICERO.

XXXI.

A ROMAN TOMB.

Est locus ante Urbem, qua primum surgitur ingens
Appia, quaque Italo gemitus Almone Cybebe
Ponit, et Idaeos iam non reminiscitur amnes.
Hic te Sidonio velatam molliter ostro
Eximius coniux (nec enim fumantia busta
Clamoreque rogi potuit perferre) beato
Composuit, Priscilla, toro : nil longior aetas
Carpere, nil aevi poterunt vitiare labores
Siccatam membris ; tantas venerabile marmor
Spirat opes. Mox in varias mutata novaris
Effigies : hoc aere Ceres, hoc lucida Gnosis,
Illo Maia tholo, Venus hoc non improba saxo.
Accipiunt vultus, haud indignata, decoros
Numina : circumstant famuli, consuetaque turba
Obsequiis ; tum rite tori mensaeque parantur
Assiduae. Domus ista, domus ; quis triste sepulchrum
Dixerit ? Hac merito visa pietate mariti,
Protinus exclames, Est hic, agnosco, minister
Illius, aeternae modo qui sacraria genti

Condidit, inque alio posuit sua sidera coelo.
Sic ubi magna novum Phario de litore puppis
Solvit iter, iamque innumeros utrimque rudentes
Lataque veliferi porrexit brachia mali,
Invasitque vias ; it eodem angusta phaselus
Aequore, et immensi partem sibi vindicat Austri.

STATIUS.

XXXII.

A ROMAN GENERAL'S APPEAL.

Nunquam apud vos verba feci, aut pro vobis sollicitior aut pro me securior. Nam mihi exitium parari libens audio : mortemque in tot malis honestam, ut finem miseriarum exspecto. Vestri me pudet miseretque, adversus quos non proelium et acies parantur, id enim fas armorum et ius hostium est. Bellum cum Populo Romano vestris se manibus gesturum Classicus sperat, imperiumque et sacramentum Galliarum ostentat. Adeo nos, si fortuna in praesens virtusque deseruit, etiam vetera exempla deficiunt, quoties Romanae legiones perire praeoptaverint, ne loco pellerentur ? Socii saepe nostri, excindi urbes suas, seque cum coniugibus ac liberis cremari, pertulerunt : neque aliud pretium exitus quam fides famaue. Tolerant cum maxime inopiam obsidiumque apud Vetera legiones nec promissis nec terrore demoventur. Nobis super arma et viros et egregia castrorum munimenta, frumentum et commeatus, quamvis longo bello pares. Pecunia nuper etiam donativo suffecit : quod sive a Vespasiano sive a Vitellio datum interpretari mavultis, ab imperatore certe Romano accepistis. Tot bellorum victores, apud Geldubam apud Vetera, fuso toties hoste, si pavetis aciem, indignum id quidem : sed est vallum murique et trahendi artes, donec e proximis provinciis auxilia exercitusque concurrant.

Sane ego displiceam. Sunt alii legati, tribuni centurio denique, aut miles. Ne hoc prodigium toto terrarum orbe vulgetur, vobis satellitibus, Civilem et Classicum Italiam invasuros. An si ad moenia urbis Germani Gallicque duxerint, arma patriae inferetis? Horret animus tanti flagitii imagine.

TACITUS.

XXXIII.

A STORM.

Iamque per emeriti surgens confinia Phoebi
Titanis late mundo subvecta silenti
Rorifera gelidum tenuaverat aera biga:
Iam pecudes volucresque tacent: iam Somnus avaris
Inserpit curis pronusque per aera nutat,
Grata laboratae referens obliviam vitae.
Sed nec puniceo rediturum nubila coelo
Promisere iubar, nec rarescentibus umbris
Longa repercusso nituere crepuscula Phoebus:
Densior a terris, et nulli pervia flammae
Subtextit nox atra polos; iam claustra rigentis
Aeoliae percussa sonant, venturaque rauco
Ore minatur Hiems, Venti transversa frementes
Confligunt, axemque emoto cardine vellunt,
Dum coelum sibi quisque rapit. Sed plurimus Auster
Inglomerat noctem, et tenebrosa volumina torquet
Defunditque imbres: sicco quos asper hiatu
Persolidat Boreas; nec non abrupta tremiscunt
Fulgura, et attritus subita face rumpitur aether.
Iam Nemea, iam Taenareis contermina lucis
Arcadiae capita alta madent; ruit agmine facto
Inachus et gelidas surgens Erasinus ad Arctos.
Pulverulenta prius calcandaque flumina nullae
Aggeribus tenuere morae, stagnoque refusa est

Funditus et veteri spumavit Lerna veneno.
 Frangitur omne nemus; rapiunt antiqua procellae
 Bracchia silvarum, nullisque adspecta per aevum
 Solibus umbrosi patuere aestiva Lycae.

STATIUS.

XXXIV.

CICERO TO ATTICUS.

Atque hoc loco illud non queo praeterire, quod cum de consularibus mea prima sors exisset, una voce senatus frequens retinendum me in urbe censuit. Hoc idem post me Pompeio accidit: ut nos duo quasi pignora rei publicae retineri videremur. Quid enim ego aliorum in me *ἐπιφωνήματα* expectem, cum haec domi nascantur? Urbanae autem res sic se habent. Agraria lex a Flavio tribuno plebis vehementer agitabatur auctore Pompeio, quae nihil populare habet praeter auctorem. Ex hac ego lege secunda contionis voluntate omnia tollebam, quae ad privatorum incommodum pertinebant; liberabam agrum eum qui P. Mucio L. Calpurnio consulibus publicus fuisset; Sullanorum hominum possessiones confirmabam; Volaterranos et Arretinos, quorum agrum Sulla publicarat neque diviserat, in sua possessione retinebam; unam rationem non reiciebam, ut ager hac adventicia pecunia emeretur quae ex novis vectigalibus per quinquennium reciperetur. Huic toti rationi agrariae senatus adversabatur suspicans Pompeio novam quandam potentiam quaeri. Pompeius vero ad voluntatem perferendae legis incubuerat. Ego autem magna cum agrariorum gratia confirmabam omnium privatorum possessiones; (is enim est noster exercitus, hominum, ut tute scis, locupletium) populo autem et Pompeio (nam id quoque volebam) satis faciebam emptione; qua constituta diligenter et sentinam urbis exhauriri et Italiae

solitudinem frequentari posse arbitrabar. Sed haec tota res interpellata bello refrixerat. Metellus est consul sane bonus et nos admodum diligit. Ille alter ita nihil est ut plane quid emerit nesciat.

CICERO.

XXXV.

LOQUITUR COMA.

Estne novis nuptis odio Venus, atque parentum
Frustrantur falsis gaudia lacrimulis,
Ubertim thalami quas intra limina fundunt?
Non, ita me divi, vera gemunt, iuerint.
Id mea me multis docuit regina querellis,
Invisente novo praelia torva viro.
At tu non orbum luxti deserta cubile,
Sed fratris cari flebile discidium,
Cum penitus maestas exedit cura medullas?
Ut tibi tunc toto pectore sollicitae
Sensibus ereptis mens excidit! at te ego certe
Cognoram a parva virgine magnanimam.
Anne bonum oblita es facinus, quo regium adepta es
Coniugium, quod non fortior ausit alis?
Sed tum maesta virum mittens quae verba locuta es!
Iuppiter, ut tristi lumina saepe manu!
Quis te mutavit tantus deus? An quod amantes
Non longe a caro corpore abesse volunt?
Atque ibi me cunctis pro dulci coniuge divis
Non sine taurino sanguine pollicita es,
Si reditum tetulisset. Is haud in tempore longo
Captam Asiam Aegypti finibus addiderat.
Queis ego pro factis caelesti reddita coetu
Pristina vota novo munere dissolvo.
Invita o regina tuo de vertice cessi,
Invita—adiuro teque tuumque caput,

Digna ferat, quod siquis inaniter adiuravit—

Sed qui se ferro postulet esse parem?

Ille quoque eversus mons est, quem maximum in oris

Progenies Thiae clara supervehitur,

Cum Medi peperere novum mare cumque iuventus

Per medium classi barbara navit Athon.

Quid facient crines, cum ferro talia cedant?

Iuppiter, ut Chalybum omne genus pereat,

Et qui principio sub terra quaerere venas

Institit ac ferri stringere duritiem!

CATULLUS.

XXXVI.

THE WIFE MUST REMAIN AT HOME.

Inter quae Severus Caecina censuit ne quem magistratum, cui provincia obvenisset, uxor comitaretur; multum ante repetito, concordem sibi coniugem et sex partus enixam, seque quae in publicum statueret domi servavisse, cohibita intra Italiam, quanquam ipse plures per provincias quadraginta stipendia explevisset. Haud enim frustra placitum olim ne feminae in socios aut gentes externas traherentur: inesse mulierum comitatu quae pacem luxu, bellum formidine morentur, et Romanum agmen ad similitudinem barbari incessus convertant. Non imbecillum tantum et imparem laboribus sexum, sed si licentia adsit, saevum, ambitiosum, potestatis avidum; incedere inter milites, habere ad manum centuriones; praesedissee nuper feminam exercitio cohortium, decursu legionum. Cogitarent ipsi, quotiens repetundarum aliqui arguerentur, plura uxoribus obiectari; his statim adhaerescere deterrimum quemque provincialium, ab his negotia suscipi, transigi; duorum egressus coli, duo esse praetoria, pervicacibus magis et impotentibus mulierum

iussis, quae Oppiis quondam aliisque legibus constrictae, nunc vinclis exsolutis domos, fora, iam et exercitus re-
gerent. Paucorum haec assensu audita : plures obturba-
bant, neque relatum de negotio neque Caecinam dignum
tanta rei censorem. Mox Valerius Messalinus, cui
parens Messala, ineratque imago paternae facundiae,
respondit, multa duritiae veterum in melius et laetius
mutata ; neque enim, ut olim, obsideri urbem bellis aut
provincias hostiles esse. Et pauca feminarum neces-
sitatibus concedi, quae ne coniugum quidem penates,
adeo socios non onerent ; cetera promisca cum marito,
nec ullum in eo pacis impedimentum. Bella plane ac-
cinctis obeunda ; sed revertentibus post laborem quod
honestius quam uxorium levamentum ? at quasdam in
ambitionem aut avaritiam prolapsas. Quid ? ipsorum
magistratuum nonne plerosque variis libidinibus obnoxios ?
non tamen ideo neminem in provinciam mitti. Corruptos
saepe pravitatibus uxorum maritos : num ergo omnes
caelibes integros ? placuisse quondam Oppias leges, sic
temporibus rei publicae postulantibus ; remissum aliquid
postea et mitigatum, quia expedierit.

TACITUS.

XXXVII.

FULSOME FLATTERY.

Iamque, caput rerum, Romanam intraverat urbem ;
Erigitur serpens summoque acclinia malo
Colla movet sedesque sibi circumspicit aptas.
Scinditur in geminas partes circumfluit amnis :
Insula nomen habet laterumque e parte duorum
Porrigit aequales media tellure lacertos.
Huc se de Latia pinu Phoebeius anguis
Contulit et finem specie coeleste resumpta
Luctibus imposuit venitque salutifer Urbi.

Hic tamen accessit delubris advena nostris :
 Caesar in Urbe sua deus est, quem Marte togaque
 Praecipuum non bella magis finita triumphis
 Resque domi gestae properataque gloria rerum
 In sidus vertere novum stellamque comantem,
 Quam sua progenies ; neque enim de Caesaris actis
 Ullum maius opus, quam quod pater extitit huius.
 Scilicet aequoreos plus est domuisse Britannos,
 Perque papyriferi septemflua flumina Nili
 Victrices egisse rates, Numidasque rebelles
 Cinyphiumque Iubam Mithridateisque tumentem
 Nominibus Pontum populo adiecisse Quirini,
 Et multos meruisse, aliquos egisse triumphos,
 Quam tantum genuisse virum? quo praeside rerum
 Humano generi, Superi, favistis abunde.
 Ne foret hic igitur mortali semine cretus,
 Ille deus faciendus erat.

OVID.

XXXVIII.

ALL WORK AND NO PLAY
 MAKES JACK A DULL BOY.

Nec illud quidem quod admoneamus indignum est, ingenia puerorum nimia interim emendationis severitate deficere ; nam et desperant et dolent et novissime oderunt et, quod maxime nocet, dum omnia timent, nihil conantur. Quod etiam rusticis notum est, qui frondibus teneris non putant adhibendam esse falcem, quia reformidare ferrum videntur et nondum cicatricem pati posse. Iucundus ergo tum maxime debet esse praeceptor, ut remedia, quae alioqui natura sunt aspera, molli manu leniantur ; laudare aliqua, ferre quaedam, mutare etiam, reddita cur id fiat ratione, illuminare interponendo aliquid sui. Nonnumquam hoc quoque erit

utile, ipsum totas dictare materias, quas et imitetur puer et interim tamquam suas amet. Et si tam negligens ei stilus fuerit, ut emendationem non recipiat, expertus sum prodesse, quotiens eandem materiam rursus a me tractatam scribere de integro iuberem, posse enim eum adhuc melius; quatenus nullo magis studia quam spe gaudent. Aliter autem alia aetas emendanda est et pro modo virium et exigendum et corrigendum opus. Solebam ego dicere pueris aliquid ausis licentius aut laetius, laudare illud me adhuc, venturum tempus, quo idem non permetterem; ita et ingenio gaudebant et iudicio non fallebantur.

QUINTILIAN.

XXXIX.

THE VARIETY OF NATURE.

Praeter eat genus humanum mutaeque natantes
Squamigerum pecudes et laeta armenta feraeque
Et variae volucres, laetantia quae loca aquarum
Concelebrant circum ripas fontisque lacusque,
Et quae pervolgant nemora avia pervolitantes;
Quorum unum quidvis generatim sumere perge,
Invenies tamen inter se differre figuris.

Nec ratione alia proles cognoscere matrem
Nec mater posset prolem; quod posse videmus
Nec minus atque homines inter se nota cluere.
Nam saepe ante deum vitulus delubra decora
Turicremas propter mactatus concidit aras
Sanguinis expirans calidum de pectore flumen;
At mater viridis saltus orbata peragrans
Noscit humi pedibus vestigia pressa bisulcis,
Omnia convisens oculis loca si queat usquam
Conspicere amissum fetum, completque querellis
Frondiferum nemus absistens et crebra revisit

Ad stabulum desiderio perfixa iuveni,
 Nec tenerae salices atque herbae rore vigentes
 Fluminaque illa queunt summis labentia ripis
 Oblectare animum subitamque avertere curam,
 Nec vitulorum aliae species per pabula laeta
 Derivare queunt animum curaque levare:
 Usque adeo quiddam proprium notumque requirit.
LUCRETIVS.

XL.

A PURCHASER FRIGHTENED OUT OF A BARGAIN.

St. Per deos atque homines dico, ne tu illunc agrum
 Tuom siris unquam fieri, neque gnati tui.
Ei rei argumentum dicam. Ph. Audire edepol lubet.
St. Primum omnium, olim terra quom proscinditur,
 In quinto quoque sulco moriuntur boves.
Ph. Apage!
St. Neque unquam quisquam est, quoius ille ager fuit,
 Quin pessume ei res vorterit, quoiium fuit.
 Alii exulatum abierunt; alii emortui;
 Alii se suspendere. Hem, nunc hic, quoius est,
 Ut ad incitas redactus! *Ph.* Apage a me istum agrum!
St. Magis Apage dicas, si omnia a me audiveris:
 Nam fulguritae sunt hic alternae arbores;
 Sues moriuntur angina acerrume;
 Oves scabrae sunt, tam glabrae, hem, quam haec est
 manus.
 Tum autem Syrorum, genus quod patientissimum est
 Hominum, nemo extat, qui ibi sex menses vixerit:
 Ita cuncta solstitiali morbo decidunt.
Ph. Credo ego istuc, Stasime, ita esse; sed Campas
 genus
 Multo Syrorum iam antidit patientia.
 Sed iste est ager profecto, ut te audiui loqui,

Malos in quem omnes publice mitti decet.

Sicut Fortunatorum memorant insulas,

Quo cuncti, qui aetatem egerunt caste suam,

Convenient : contra istoc detrudi maleficos

Aequom videtur, qui quidem istius sit modi.

St. Hospitium est calamitatis. Quid verbis opust ?

Quamvis malam rem quaerens, illic reperias.

Ph. At tu hercle et illi et alibi. *St.* Cave, sis, dixeris,

Me tibi dixisse hoc. *Ph.* Dixisti arcano satis.

St. Quin hic quidem cupit illum ab se abalienarier,

Si quidem reperire possit, cui os sublinat.

Ph. Meus quidem hercle nunquam fiet. *St.* Si sapiēs quidem.

Lepide hercle de agro ego hunc senem deterrui.

PLAUTUS.

XLI.

CICERO TO PAETUS.

Dupliciter delectatus sum tuis litteris, et quod ipse risi et quod te intellexi iam posse ridere ; me autem a te, ut scurram velitem, malis oneratum esse non moleste tuli : illud doleo, in ista loca venire me, ut constitueram, non potuisse ; habuisses enim non hospitem, sed contubernalem. At quem virum ! non eum, quem tu es solitus promulside conficere : integram famem ad ovum adfero, itaque usque ad assum vitulinum opera perducitur. Illa mea, quae solebas antea laudare, ‘ o hominem facilem ! o hospitem non gravem ! ’ abierunt : nunc omnem nostram de re publica curam, cogitationem de dicenda in senatu sententia, commentationem causarum abiecimus ; in Epicuri nos, adversarii nostri, castra coniecimus, nec tamen ad hanc insolentiam, sed ad illam tuam lautitiam, veterem dico, cum in sumptum habebas : etsi numquam plura praedia habuisti. Proinde te para :

cum homine et edaci tibi res est et qui iam aliquid intellegat ; *ὀψιμαθείς* autem homines scis quam insolentes sint : dediscendae tibi sunt sportellae et artolagani tui. Nos iam exquisitae artis tantum habemus, ut Verrium tuum et Camillum—qua munditia homines ! qua elegantia !—vocare saepius audeamus ; sed vide audaciam : etiam Hirtio cenam dedi, sine pavone tamen ; in ea cena coquus meus praeter ius fervens nihil non potuit imitari. Haec igitur est nunc vita nostra : mane salutamus domi et bonos viros multos, sed tristes, et hos laetos victores, qui me quidem perofficiose et peramanter observant ; ubi salutatio defluxit, litteris me involvo : aut scribo aut lego ; veniunt etiam, qui me audiunt quasi doctum hominem, quia paulo sum quam ipsi doctior ; inde corpori omne tempus datur. Patriam eluxi iam et gravius et diutius, quam ulla mater unicum filium. Sed cura, si me amas, ut valeas, ne ego te iacente bona tua comedim ; statui enim tibi ne aegroto quidem parcere.

CICERO.

XLII.

AGRICOLA.

Brevi deinde Britannia consularem Petilium Cerialem accepit. Habuerunt virtutes spatium exemplorum ; sed primo Cerialis labores modo et discrimina, mox et gloriam communicabat : saepe parti exercitus in experimentum, aliquando maioribus copiis ex eventu praefecit. Nec Agricola umquam in suam famam gestis exultavit : ad auctorem ac ducem ut minister fortunam referebat. Ita virtute in obsequendo, verecundia in praedicando extra invidiam nec extra gloriam erat.

Revertentem ab legatione legionis divus Vespasianus inter patricos adscivit ; ac deinde provinciae Aquitaniae

praeposuit, splendidae inprimis dignitate administratione ac spe consulatus, cui destinarat. Credunt plerique militaribus ingeniis subtilitatem deesse, quia castrensis iurisdictio secura et obtusior ac plura manu agens calliditatem fori non exerceat. Agricola naturali prudentia, quamvis inter togatos, facile iusteque agebat. Iam vero tempora curarum remissionumque divisa: ubi conventus ac iudicia poscerent, gravis, intentus, severus, et saepius misericors: ubi officio satis factum, nulla ultra potestatis persona: tristitiam et adrogantiam et avaritiam exuerat. Nec illi, quod est rarissimum, aut facilitas auctoritatem aut severitas amorem deminuit.

TACITUS.

XLIII.

THE COUNTRY'S JOYS.

Cur saepe sicci parva rura Nomenti
 Laremque villae sordidum petam, quaeris?
 Nec cogitandi, Sparse, nec quiescendi
 In Urbe locus est pauperi: negant vitam
 Ludimagistri mane, nocte pistores,
 Aerariorum marculi die toto.
 Hinc otiosus sordidam quatit mensam
 Neroniana nummularius massa:
 Illinc paludis malleator Hispanae
 Tritum nitenti fuste verberat saxum.
 Nec turba cessat entheata Bellonae,
 Nec fasciato naufragus loquax trunco,
 A matre doctus nec rogare Iudaeus,
 Nec sulphuratae lippus institor mercis.
 Numerare pigri damna qui potest somni,
 Dicet quot aera verberent manus Urbis,
 Quum secta Colcho Luna vapulat rhombo.
 Tu, Sparse, nescis ista, nec potes scire,

Petilianis delicatus in regnis,
 Cui plana summos despicit domus montes,
 Et rus in Urbe est vinitorque Romanus;
 Nec in Falerno colle maior auctumnus,
 Intraque limen clausus essedo cursus,
 Et in profundo somnus et quies nullis
 Offensa linguis; nec dies, nisi admissus.
 Nos transeuntis risus excitat turbae,
 Et ad cubile est Roma: taedio fessis
 Dormire quoties libuit, imus ad villam.

MARTIAL.

XLIV.

ROMAN STYLE, IF WANTING IN GRACE, IS SUPERIOR
 IN FORCE.

Quare qui a Latinis exiget illam gratiam sermonis Attici, det mihi in eloquendo eandem iucunditatem, et parem copiam. Quid si negatum est, sententias aptabimus iis vocibus, quas habemus, nec rerum nimiam tenuitatem, ut non dicam pinguioribus, fortioribus certe verbis miscebimus, ne virtus utraque pereat ipsa confusione. Nam quo minus adiuvat sermo, rerum inventionem pugnandum est. Sensus sublimes varique eruantur. Permovendi omnes affectus erunt, oratio translationum nitore illuminanda. Non possumus esse tam graciles: sinus fortiores. Subtilitate vincimur: valeamus pondere. Proprietas penes illos est certior: copia vincamus. Ingenia Graecorum, etiam minora, suos portus habent: nos plerumque maioribus velis moveamur, validior spiritus nostros sinus tendat. Non tamen alto semper feremur: nam et litora interim sequenda sunt. Illis facilis per quaelibet vada accessus: ego aliquid, non multo, tamen, altius, in quo mea cymba non sidat, inveniam. Neque enim, si tenuiora haec ac pressiora

Graeci melius, in eoque vincimur solo, et ideo in comoediis non contendimus, prorsus tamen omittenda pars haec orationis ; sed exigenda ut optime possumus : possumus autem rerum et modo et iudicio esse similes : verborum gratia, quam in ipsis non habemus, extrinsecus condienda est. Annon in privatis et acutus, et non asper, et non indistinctus, et non supra modum elatus M. Tullius? non in M. Calidio insignis haec virtus? non Scipio, Laelius, Cato in eloquendo velut Attici Romanorum fuerunt? Qui porro non satis est, quo nihil esse melius potest?

QUINTILIAN.

XLV.

‘THOUGH HE BE MY SON, HE SHALL SURELY DIE.’

Stabat cum eo senatus maiestas, favor populi, tribuniciū auxilium, memoria absentis exercitus ; ex parte altera imperium invictum populi Romani et disciplina rei militaris et dictatoris edictum pro numine semper observatum et Manliana imperia et posthabita filii caritas publicae utilitati iactabantur. Hoc etiam L. Brutum, conditorem Romanae libertatis, antea in duobus liberis fecisse ; nunc patres comes et senes faciles, alieno imperio spreto, tanquam rei parvae, disciplinae militaris eversae iuventuti gratiam facere. Se tamen perstaturum in incepto nec ei, qui adversus dictum suum turbatis religionibus ac dubiis auspiciis pugnasset, quicquam ex iusta poena remissurum. Maiestas imperii perpetuane esset, non esse in sua potestate ; L. Papirium nihil eius deminuturum ; optare, ne potestas tribunicia, inviolata ipsa, violet intercessione sua Romanum imperium, neu populus in se potissimum dictatore ius dictaturae exstinguat. Quod si fecisset, non L. Papirium, sed tribunos, sed pravam populi iudicium nequicquam posteros accusaturos.

LIVY.

XLVI.

AN ATTACK UPON SULLA (?).

At ille eo processit, uti nihil gloriosum nisi tutum, et omnia retinendae dominationis honesta aestumet. Itaque illa quies et otium cum libertate, quae multi probi potius quam laborem cum honoribus capessebant, nulla sunt : hac tempestate serviundum aut imperitandum, habendus metus est aut faciendus, Quirites. Nam quid ultra ? quaeve humana superant aut divina impolluta sunt ? populus Romanus, paullo ante gentium moderator, exutus imperio, gloria, iure, agitandi inops despectusque, ne servilia quidem alimenta reliqua habet. Sociorum et Latini magna vis civitate pro multis et egregiis factis a vobis data per unum prohibentur, et plebis innoxiae patrias sedes occupavere pauci satellites, mercedem scelerum. Leges, iudicia, aerarium, provinciae reges penes unum, denique necis civium et vitae licentia. Simul humanas hostias vidistis et sepulchra infecta sanguine civili. Estne viris reliqui aliud quam solvere iniuriam aut mori per virtutem ? quoniam quidem unum omnibus finem natura vel ferro saeptis statuit, neque quisquam extremam necessitatem nihil ausus nisi muliebri ingenio exspectat. Verum ego seditiosus, uti Sulla ait, qui praemia turbarum queror, et bellum cupiens, qui iura pacis repeto. Scilicet, quia non aliter salvi satque tuti in imperio eritis, nisi Vettius Picens et scriba Cornelius aliena bene parata prodegerint ; nisi approbaritis omnes proscriptionem innoxiorum ob divitias, cruciatus virorum illustrium, vastam urbem fuga et caedibus, bona civium miserorum quasi Cimbricam praedam venum aut dono datam.

SALLUST.

XLVII.

THE DEATH OF PALLAS.

Ut vidit socios : Tempus desistere pugnae ;
 Solus ego in Pallanta feror ; soli mihi Pallas
 Debetur ; cuperem ipse parens spectator adesset.
 Haec ait ; et socii cesserunt aequore iusso.
 At, Rutulum abscessu, iuvenis tum iussa superba
 Miratus stupet in Turno, corpusque per ingens
 Lumina volvit, obitque truci procul omnia visu,
 Talibus et dictis it contra dicta tyranni :
 Aut spoliis ego iam raptis laudabor opimis,
 Aut leto insigni ; sorti pater aequus utrique est.
 Tolle minas. Fatus medium procedit in aequor.
 Frigidus Arcadibus coit in praecordia sanguis.
 Desiluit Turnus biugis ; pedes apparat ire
 Cominus. Utque leo, specula cum vidit ab alta
 Stare procul campis meditantem in praelia taurum,
 Advolat : haud alia est Turni venientis imago.
 Hunc ubi contiguum missae fore credidit hastae,
 Ire prior Pallas, si qua fors adiuvet ausum
 Viribus imparibus ; magnumque ita ad aethera fatur :
 Per patris hospitium et mensas, quas advena adisti,
 Te precor, Alcide, coeptis ingentibus adsis.

VERGIL.

XLVIII.

A FRIEND'S SYMPATHY.

Nam, mihi quam dederit duplex Amathunsia curam,
 Scitis, et in quo me corruerit genere.
 Cum tantum arderem quantum Trinacria rupes
 Lymphaque in Oetaeis Malia Thermopylis,
 Maesta neque adsiduo tabescere pupula letu
 Cessaret tristique imbre madere genae.

Qualis in aerei perlucens vertice montis
Rivus muscoso prosilit e lapide,
Qui cum de prona praeceps est valle volutus,
Per medium densi transit iter populi,
Dulce viatori lasso in sudore levamen,
Cum gravis exustos aestus hiulcat agros :
Hic, velut in nigro iactatis turbine nautis
Lenius aspirans aura secunda venit
Iam prece Pollucis, iam Castoris implorata,
Tale fuit nobis Mallius auxilium.
Is clusum lato patefecit limite campum,
Isque domum nobis isque dedit dominam,
Ad quam communes exerceremus amores.
Quo mea se molli candida diva pede
Intulit et trito fulgentem in limine plantam
Innixa arguta constituit solea.
Coniugis ut quondam flagrans advenit amore
Protesilaeam Laudamia domum
Inceptam frustra, nondum cum sanguine sacro
Hostia caelestis pacificasset heros.
Nil mihi tam valde placeat, Ramnusia virgo,
Quod temere invitis suscipiatur heris.

CATULLUS.

XLIX.

THE PATRIOT'S APPEAL.

Quotiens caussas belli et necessitatem nostram intueor, magnus mihi animus est hodiernum diem consensumque vestrum initium libertatis toti Britanniae fore. Nam et universi servitutis expertes et nullae ultra terrae ac ne mare quidem securum imminente nobis classe Romana. Ita proelium atque arma, quae fortibus honesta, eadem etiam ignavis tutissima sunt. Priores pugnae, quibus adversus Romanos varia fortuna certatum est,

spem ac subsidium in nostris manibus habebant, quia nobilissimi totius Britanniae, iique in ipsis penetralibus siti, nec servientium litora aspicientes, oculos quoque a contactu dominationis inviolatos habebamus. Nos terrarum ac libertatis extremos recessus ipse ac sinus famae in hunc diem defendit, atque omne ignotum pro magnifico est. Sed nunc terminus Britanniae patet. Nulla iam ultra gens, nihil nisi fluctus et saxa, et infestiores Romani, quorum superbiam frustra per obsequium ac modestiam effugeris. Raptores orbis postquam cuncta vastantibus defuere terrae, iam et mare scrutantur; si locuples hostis est, avari, si pauper, ambitiosi, quos non Oriens non Occidens satiaverit. Soli omnium opes atque inopiam pari affectu concupiscunt. Auferre, trucidare, rapere falsis nominibus imperium, atque ubi solitudinem faciunt, pacem appellant.

TACITUS.

L.

ROME ABANDONED.

O faciles dare summa deos eademque tueri
 Difficiles. Urbem populis victisque frequentem
 Gentibus et generis coeat si turba capacem
 Humani facilem venturo Caesare praedam
 Ignavae liquere manus. Quum pressus ab hoste
 Clauditur externis miles Romanus in oris,
 Effugit exiguo nocturna pericula vallo,
 Et subitus rapti munimine cespitis agger
 Praebet securos intra tentoria somnos:
 Tu tantum audito bellorum nomine, Roma,
 Desereris; nox una tuis non credita muris.
 Danda tamen venia est tantorum danda pavorum:
 Pompeio fugiente timent. Tum ne qua futuri
 Spes saltem trepidas mentes levet addita fati

Peioris manifesta fides superique minaces
 Prodigiiis terras implerunt aethera pontum.
 Ignota obscurae viderunt sidera noctes,
 Ardentemque polum flammis, caeloque volantes
 Obliquas per inane faces, crinemque timendi
 Sideris et terris mutantem regna cometen.
 Fulgura fallaci micuerunt crebra sereno,
 Et varias ignis denso dedit aere formas:
 Nunc iaculum longo nunc sparso lumine lampas
 Emicuit caelo. Tacitum sine nubibus ullis
 Fulmen et Arctois rapiens e partibus ignem
 Percussit Latiale caput: stellaeque minores
 Per vacuum solitae noctis decurrere tempus
 In medium venere diem: cornuque coacto
 Iam Phoebe toto fratrem quum redderet orbe
 Terrarum subita percussa expalluit umbra.
 Ipse caput medio Titan quum ferret Olympo
 Condidit ardentes atra caligine currus
 Involvitque orbem tenebris gentesque coegit
 Desperare diem: qualem fugiente per ortus
 Sole Thyesteae noctem duxere Mycenae.

LUCAN.

LI.

THE DEATH OF POMPEY WITNESSED BY HIS WIFE.

At non tam patiens Cornelia cernere saevum
 Quam perferre nefas, miserandis aethera complet
 Vocibus: 'O coniunx, ego te scelerata peremi:
 Letiferae tibi caussa morae fuit avia Lesbos,
 Et prior in Nili pervenit litora Caesar.
 Nam cui ius alii sceleris? Sed, quisquis in istud
 A superis immisse caput, vel Caesaris irae
 Vel tibi prospiciens, nescis crudelis ubi ipsa
 Viscera sint Magni: properas, atque ingeris ictus,

Qua votum est victo. Poenas non morte minores
Pendat, et ante meum videat caput. Haud ego culpa
Libera bellorum, quae matrum sola per undas,
Et per castra comes, nullis absterrita fatis,
Victum, quod reges etiam timuere, recepi.
Hoc merui coniunx, in tuta puppe relinqui?
Perfide parcebas? te fata extrema petente,
Vita digna fui? Moriar, nec munere regis.
Aut mihi praecipitem, nautae, permittite saltum,
Aut laqueum collo tortosque aptare rudentes:
Aut aliquis, Magno dignus comes, exigat ensem.
Pompeio praestare potest, quod Caesaris armis
Imputet. O saevi, properantem in fata tenetis?
Vivis adhuc, coniunx, et iam Cornelia non est
Iuris, Magne, sui. Prohibent accersere mortem:
Servor victori.'

LUCAN.

LII.

THE OLD DEMAGOGUE AND THE NEW.

Multa etiam nostra memoria, quae consulto praetereo, fuerunt in ea contentione, ut popularis cupiditas a consilio principum dissideret. Nunc iam nihil est quod populus a delectis principibusque dissideat; neque flagitat rem ullam neque novarum rerum est cupidus, et otio suo et dignitate optimi cuiusque et universae reipublicae gloria delectatur. Itaque homines seditiosi ac turbulenti, quia nulla iam largitione populum Romanum concitare possunt, quod plebs perfuncta gravissimis seditionibus ac discordiis otium amplexatur, conductas habent conciones; neque id agunt ut ea dicant aut ferant, quae illi velint audire qui in concione sunt, sed pretio ac mercede perficiunt ut quidquid dicant id illi velle audire videantur. Num vos existimatis Gracchos aut

Saturninum aut quemquam illorum veterum qui populares habebantur, ullum unquam in concione habuisse conductum? Nemo habuit. Ipsa enim largitio et spes commodi propositi sine mercede ulla multitudinem concitabat. Itaque temporibus illis, qui populares erant, offendeabant illi quidem apud graves et honestos homines sed populi iudiciis atque omni significatione florebant. His in theatro plaudebatur: hi suffragiis quod contenderant consequiebantur: horum homines nomen orationem vultum incessum amabant. Qui autem adversabantur ei generi, graves et magni homines habebantur: sed valebant in senatu multum, apud bonos viros plurimum: multitudini iucundi non erant, suffragiis offendebatur saepe eorum voluntas: plausum vero etiamsi quis eorum aliquando acceperat, ne quid peccasset pertimescebat. Attamen si quae res erat maior, idem ille populus horum auctoritate maxime commovebatur.

CICERO.

LIII.

EVANDER WELCOMES AENEAS.

Vix ea dicta: dehinc progressus monstrat et aram
 Et Carmentalem Romani nomine portam
 Quam memorant, Nymphae priscum Carmentis honorem,
 Vatis fatidicae, cecinit quae prima futuros
 Aeneadas magnos et nobile Pallanteum.
 Hinc lucum ingentem, quem Romulus acer Asylum
 Rettulit et gelida monstrat sub rupe Lupercal,
 Parrhasio dictum Panos de more Lycae.
 Nec non et sacri monstrat nemus Argileti,
 Testaturque locum, et letum docet hospitis Argi.
 Hinc ad Tarpeiam sedem et Capitolia ducit,
 Aurea nunc, olim silvestribus horrida dumis.
 Iam tum religio pavidos terrebat agrestis

Dira loci ; iam tum silvam saxumque tremebant.
 Hoc nemus, hunc, inquit, frondoso vertice collem,
 Quis deus incertum est, habitat deus ; Arcades ipsum
 Credunt se vidisse Iovem, cum saepe nigrantem
 Aegida concuteret dextra, nimbosque cieret.
 Haec duo praeterea disiectis oppida muris,
 Reliquias veterumque vides monumenta virorum.
 Hanc Ianus pater, hanc Saturnus condidit arcem ;
 Ianiculum huic, illi fuerat Saturnia nomen.
 Talibus inter se dictis ad tecta subibant
 Pauperis Euandri, passimque armenta videbant
 Romanoque foro et lautis mugire Carinis.
 Ut ventum ad sedes : Haec, inquit, limina victor
 Alcides subiit, haec illum regia cepit.
 Aude, hospes, contemnere opes, et te quoque dignum
 Finge deo, rebusque veni non asper egenis.
 Dixit, et angusti subter fastigia tecti
 Ingentem Aenean duxit, stratisque locavit
 Effultum foliis et pelle Libystidis ursae.

VERGIL.

LIV.

WAR THE BEST SECURITY FOR PEACE.

Quousque tandem ignorabitis vires vestras, quas natura ne beluas quidem ignorare voluit ? Numerate saltem, quot ipsi sitis, quot adversarios habeatis. Si singuli singulos aggressuri essetis, tamen acrius crederem vos pro libertate quam illos pro dominatione certaturos ; quoteni clientes circa singulos fuistis patronos, tot nunc adversus unum hostem eritis. Ostendite modo bellum ; pacem habebitis. Videant vos paratos ad vim ; ius ipsi remittent. Audendum est aliquid universis, aut omnia singulis patienda. Quousque me circumspectabitis ? Ego quidem nulli vestrum deero ; ne fortuna mea desit, vi-

dete. Ipse vindex vester, ubi visum inimicis est, nullus repente fui, et vidistis in vincula duci universi eum, qui a singulis vobis vincula depuleram. Quid sperem, si plus in me audeant inimici? An exitum Cassii Maелиique exspectem? Bene facitis, quod abominamini. Dii prohibebunt haec; sed nunquam propter me de caelo descendent; vobis dent mentem oportet, ut prohibeatis, sicut mihi dederunt armato togatoque, ut vos a barbaris hostibus, a superbis defenderem civibus. Tam parvus animus tanti populi est, ut semper vobis auxilium adversus inimicos satis sit, nec ullum, nisi quatenus imperari vobis sinatis, certamen adversus patres noritis? Nec hoc natura insitum vobis est, sed usu possidemini.

LIVY.

LV.

‘THE ONLY ART HER GUILT TO COVER,
TO HIDE HER SHAME FROM EVERY EYE.’

At trepida et coeptis immanibus effera Dido,
Sanguineam volvens aciem, maculisque tremantes
Interfusa genas, et pallida morte futura,
Interiora domus irrumpit limina, et altos
Conscendit furibunda rogos, enseque recludit
Dardanium, non hos quaesitum munus in usus.
Hic postquam Iliacas vestes notumque cubile
Conspexit, paulum lacrimis et mente morata,
Incubuitque toro, dixitque novissima verba:
‘Dulces exuviae, dum fata deusque sinebant,
Accipite hanc animam, meque his exsolve curis.
Vixi, et, quem dederat cursum fortuna, peregi;
Et nunc magna mei sub terras ibit imago.
Urbem praeclaram statui; mea moenia vidi;
Ultra virum, poenas inimico a fratre recepi:
Felix, heu nimium felix, si litora tantum

Nunquam Dardaniae tetigissent nostra carinae !'
Dixit : et os impressa toro, 'Moriemur inultae !
Sed moriamur !' ait. 'Sic, sic iuvat ire sub umbras.
Hauriat hunc oculis ignem crudelis ab alto
Dardanus, et nostrae secum ferat omina mortis.'

Dixerat : atque illam media inter talia ferro
Collapsam aspiciunt comites, ensemque cruore
Spumantem, sparsasque manus. It clamor ad alta
Atria ; concussam bacchatur fama per urbem.
Lamentis, gemituque, et femineo ululatu
Tecta fremunt ; resonat magnis plangoribus aether ;
Non aliter quam si immissis ruat hostibus omnis
Carthago, aut antiqua Tyros ; flammaeque furentes
Culmina perque hominum volvantur perque deorum.
VERGIL.

LVI.

TACITUS REVIEWS THE PERIOD HIS WORK WILL COVER.

Opus adgredior opimum casibus, atrox proeliis, discors seditionibus, ipsa etiam pace saevum. Quattuor principes ferro interempti : trina bella civilia, plura externa ac plerumque permixta : prosperae in oriente, adversae in occidente res : turbatum Illyricum, Galliae nutantes, perdomita Britannia et statim missa : coortae in nos Sarmatarum ac Sueborum gentes, nobilitatus cladibus mutuis Dacus, mota prope etiam Parthorum arma falsi Neronis ludibrio. Iam vero Italia novis cladibus vel post longam saeculorum seriem repetitis adflicta. Hausta aut obruta fecundissima Campaniae ora, et urbs incendiis vastata, consumptis antiquissimis delubris, ipso Capitolio civium manibus incenso. Pollutae caerimoniae, magna adulteria : plenum exiliis mare, infecti caedibus scopuli. Atrocius in urbe saevitum : nobilitas, opes, omissi gestique honores pro crimine, et

ob virtutes certissimum exitium. Nec minus praemia delatorum invisa quam scelera, cum alii sacerdotia et consulatus ut spolia adepti, procurationes alii et interiorem potentiam, agerent verterent cuncta odio et terrore. Corrupti in dominos servi, in patronos liberti : et quibus deerat inimicus, per amicos oppressi. Non tamen adeo virtutum sterile saeculum, ut non et bona exempla prodiderit. Comitatae profugos liberos matres, secutae maritos in exilia coniuges ; propinqui audentes, constantes generi, contumax etiam adversus tormenta servorum fides ; supremæ clarorum virorum necessitates, ipsa necessitas fortiter tolerata et laudatis antiquorum mortibus par exitus. Praeter multiplices rerum humanarum casus caelo terraque prodigia et fulminum monitus et futurorum praesagia, laeta tristia, ambigua manifesta ; nec enim umquam atrocioribus populi Romani cladibus magisque iustis indiciis adprobatum est non esse curae deis securitatem nostram, esse ultionem.

TACITUS.

LVII.

BIRTHDAY WISHES.

Dicamus bona verba (venit natalis) ad aras :

Quisquis ades, lingua, vir mulierque, fave.

Urantur pia tura focis, urantur odores

Quos tener e terra divite mittit Arabs.

Ipsæ suos genius adsit visurus honores,

Cui decorent sanctas mollia sarta comas.

Illius puro destillent tempora nardo,

Atque satur libo sit madeatque mero,

Adnuat et, Cornute, tibi, quodcumque rogabis.

En age, quid cessas ? adnuit ille : roga.

Auguror, uxoris fidos optabis amores :

Iam reor hoc ipsos edidicisse deos.

Nec tibi malueris, totum quaecumque per orbem
 Fortis arat valido rusticus arva bove,
 Nec tibi, gemmarum quidquid felicibus Indis
 Nascitur, eoi qua maris unda rubet.
 Vota cadant utinam ! strepitantibus advolet alis
 Flavaque coniugio vincula portet Amor,
 Vincula, quae maneant semper, dum tarda senectus
 Inducat rugas inficiatque comas.
 Hic veniat natalis avis prolemque ministret,
 Ludat et ante tuos turba novella pedes.

TIBULLUS.

LVIII.

CICERO TO ATTICUS.

Actium venimus a. d. xvii. Kal. Quintilis, cum quidem et Corcyrae et Sybotis muneribus tuis, quae et Areus et meus amicus Eutyichides opipare et φιλοπροσηνέστατα nobis congesserant, epulati essemus Saliarem in modum. Actio maluimus iter facere pedibus, qui incommodissime navigassemus, et Leucatam flectere molestum videbatur ; actuariis autem minutis Patras accedere sine iis impedimentis non satis visum est decorum. Ego, ut saepe tu me currentem hortatus es, cotidie meditor, praecipio meis, faciam denique, ut summa modestia et summa abstinentia munus hoc extraordinarium traducamus. Parthus velim quiescat et fortuna nos iuvet : nostra praestabimus. Tu, quaeso, quid agas, ubi quoque tempore futurus sis, qualis res nostras Romae reliqueris, maxime de xx. et dccc., cura ut sciamus. Id unis diligenter literis datis, quae ad me utique perferantur, consequere. Illud tamen, quoniam nunc abes, cum id non agitur, aderis autem ad tempus, ut mihi rescripsti, memento curare per te et per omnis nostros, in primis per Hortensium, ut annus noster maneat suo statu, ne quid novi

decernatur ; hoc tibi ita mando, ut dubitem an etiam te rogem, ut pugnes ne intercaletur. Sed non audeo tibi omnia onera imponere ; annum quidem utique teneto. Cicero meus, modestissimus et suavissimus puer, tibi salutem dicit. Dionysium semper equidem, ut scis, dilexi, sed cotidie pluris facio, et mehercule imprimis, quod te amat nec tui mentionem intermittere sinit.

CICERO.

LIX.

THE REVOLT OF CIVILIS.

Igitur Civilis desciscendi certus, occultato interim altiore consilio, cetera ex eventu iudicaturus, novare res hoc modo coepit. Iussu Vitellii Batavorum iuventus ad dilectum vocabatur, quem suapte natura gravem onerabant ministri avaritia ac luxu, senes aut invalidos conquirendo, quos pretio dimitterent : rursus inpubes et forma conspicui (et est plerisque procera pueritia) ad stuprum trahebantur. Hinc invidia et compositae seditionis auctores perpulere ut dilectum abnuerent. Civilis primores gentis et promptissimos volgi, specie epularum sacrum in nemus vocatos, ubi nocte ac laetitia incaluisse videt, a laude gloriaque gentis orsus iniurias et raptus et cetera servitii mala enumerat : neque enim societatem, ut olim, sed tamquam mancipia haberi : quando legatum, gravi quidem comitatu et superbo, cum imperio venire ? Tradi se praefectis centurionibusque ; quos ubi spoliis et sanguine expleverint, mutari, exquirique novos sinus et varia praedandi vocabula. Instare dilectum, quo liberi a parentibus, fratres a fratribus velut supremum dividantur. Numquam magis adflictam rem Romanam nec aliud in hibernis quam praedam et senes : attollerent tantum oculos et inania legionum nomina ne pavescerent. At sibi robur peditum equitumque, consanguineos Ger-

manos, Gallias idem cupientis. Ne Romanis quidem ingratum id bellum, cuius ambiguam fortunam Vespasiano inputaturos : victoriae rationem non reddi.

TACITUS.

LX.

THE LOVER PRAYS TO FORGET HIS LOVE.

Siqua recordanti benefacta priora voluptas

Est homini, cum se cogitat esse pium,

Nec sanctam violasse fidem, nec foedere in ullo,

Divum ad fallendos numine abusum homines,

Multa parata manent in longa aetate, Catulle,

Ex hoc ingrato gaudia amore tibi.

Nam quaecunque homines bene cuiquam aut dicere
possunt

Aut facere, haec a te dictaque factaque sunt,

Omnia quae ingratae perierunt credita menti.

Quare iam te cur amplius excrucies ?

Quin tu animo offirmas atque istinc te ipse reducis,

Et deis invitis desinis esse miser ?

Difficile est longum subito deponere amorem.

Difficile est, verum hoc qua lubet efficias :

Una salus haec est, hoc est tibi pervincendum,

Hoc facias, sive id non pote sive pote.

O dii, si vestrum est misereri, aut si quibus unquam

Extremam iam ipsa in morte tulistis opem,

Me miserum aspicate et, si vitam puriter egi,

Eripite hanc pestem perniciemque mihi,

Quae mihi surrepens imos ut torpor in artus

Expulit ex omni pectore laetitias.

Non iam illud quaero, contra ut me diligat illa,

Aut, quod non potis est, esse pudica velit :

Ipse valere opto et tetrum hunc deponere morbum.

O dii, reddite mi hoc pro pietate mea.

CATULLUS.

LXI.

THE SALE OF A FARM.

Aebutio negotium datur. Adest ad tabulam : licetur Aebutius : deterrentur emptores multi, partim gratia Caesenniae, partim etiam pretio. Fundus addicitur Aebutio : pecuniam argentario promittit Aebutius : quo testimonio nunc vir optimus utitur, sibi emptum esse. Quasi vero aut nos ei negemus addictum, aut tum quisquam fuerit, qui dubitaret, quin emeretur Caesenniae ; cum id plerique scirent, omnes fere audissent, hi coniectura assequi possent, cum pecunia Caesenniae ex illa hereditate deberetur, eam porro in praediis collocari maxime expediret, essent autem praedia, quae mulieri maxime convenirent, ea venirent, liceretur is, quem Caesenniae dare operam nemo miraretur, sibi emere nemo posset suspicari. Hac emptione facta, pecunia solvitur a Caesennia : cuius rei putat iste rationem reddi non posse, quod ipse tabulas averterit : se autem habere argentarii tabulas, in quibus sibi expensa pecunia lata sit acceptaque relata : quasi id aliter fieri oportuerit.

CICERO.

LXII.

SUASIONES.

Sed quoniam plura sunt orationum genera, eaque diversa, neque in unam formam cadunt omnia : laudationum suasionum et historiarum et talium scriptionum, qualem Isocrates fecit Panegyricum multique alii qui sunt nominati sophistae, reliquarumque rerum, quae ab sunt ab forensi contentione eiusque totius generis, quod Graece ἐπιδεικτικὸν nominatur, quod quasi ad inspiciendum delectationis causa comparatum est, formam non complectar hoc tempore ; non quo negligenda sit ; est

enim illa quasi nutrix eius oratoris quem informare volumus et de quo molimur aliquid exquisitius dicere. Ab hac et verborum copia alitur et eorum constructio et numerus liberiore quadam fruitur licentia. Datur etiam venia concinnitati sententiarum, et arguti certique et circumscripti verborum ambitus conceduntur, de industriaque non ex insidiis, sed aperte ac palam elaboratur, ut verba verbis quasi demensa et paria respondeant, ut crebro conferantur pugnancia comparenturque contraria et ut pariter extrema terminentur eundemque referant in cadendo sonum; quae in veritate causarum et rarius multo facimus et certe occultius. Dulce igitur orationis genus et solutum et effluens, sententiis argutum verbis sonans est in illo epidictico genere quod diximus proprium sophistarum, pompae quam pugnae aptius, gymnasiis et palaestrae dicatum, spretum et pulsum foro.

CICERO.

LXIII.

THE PUNISHMENT OF THE CATILINARIANS.

Saepe numero, P. C., multa verba in hoc ordine feci, saepe de luxuria atque avaritia nostrorum civium questus sum, multosque mortalis ea causa advorsos habeo; qui mihi atque animo meo nullius unquam delicti gratiam fecissem, haud facile alterius lubidini malefacta condonabam. Sed ea tametsi vos parvi pendebatis, tamen respublica firma erat; opulentia negligentiam tolerabat. Nunc vero non id agitur, bonisne an malis moribus vivamus, neque quantum aut quam magnificum imperium populi Romani sit, sed haec cuiusunque modi videntur, nostra an nobiscum una hostium futura sint. Hic mihi quisquam mansuetudinem et misericordiam nominat. Iampridem equidem nos vera vocabula rerum amisimus, quia bona aliena largiri liberalitas, malorum rerum audacia

fortitudo vocatur, eo respublica in extremo sita est. Sint sane, quoniam ita se mores habent, liberales ex sociorum fortunis, sint misericordes in furibus aerarii; ne illi sanguinem nostrum largiantur, et dum paucis sceleratis parcunt, bonos omnis perditum eant. Bene et composite C. Caesar paullo ante in hoc ordine de vita et morte disseruit, credo falsa existumans ea quae de inferis memorantur, divorso itinere malos a bonis loca taetra, inculta, foeda atque formidolosa habere. Itaque censuit pecunias eorum publicandas, ipsos per municipia in custodiis habendos; videlicet timens, ne, si Romae sint, aut a popularibus coniurationis aut a multitudine conducti per vim eripiantur. Quasi vero mali atque scelesti tantummodo in urbe, et non per totam Italiam sint, aut non ibi plus possit audacia, ubi ad defendendum opes minores sunt.

SALLUST.

LXIV.

SELF-JUSTIFICATION.

Quirites, multa mihi pericula domi militiaeque, multa adversa fuere; quorum alia toleravi, partim reppuli deorum auxiliis et virtute mea: in quis omnibus nunquam animus negotio defuit neque decretis labos: malae secundaeque res opes, non ingenium mihi mutabant. At contra in his miseriis cuncta me cum fortuna deseruere. Praeterea senectus, per se gravis, curam duplicat, cui misero acta iam aetate ne mortem quidem honestam sperare licet. Nam si parricida vestri sum et bis genitus hic deos penates meos patriamque et summum imperium vilia habeo, quis mihi vivo cruciatus satis est aut quae poena mortuo? quin omnia memorata apud inferos supplicia scelere meo vici. A prima adulescentia in ore vestro privatus et in magistratibus

egi: qui lingua qui consilio meo qui pecunia voluere, usi sunt; neque ego callidam facundiam neque ingenium ad male faciendum exercui: avidissimus privatae gratiae maximas inimicitias pro re publica suscepi; quis victus cum illa simul cum egens alienae opis plura mala expectarem, vos, Quirites, rursus mihi patriam deosque penates cum ingenti dignitate dedistis. Pro quibus beneficiis vix satis gratus videar, si singulis animam, quam nequeo, concesserim: nam vita et mors iura naturae sunt; ut sine dedecore cum civibus fama et fortunis integer agas, id dono datur atque accipitur. Adsum en C. Cotta consul; facio quod saepe maiores asperis bellis fecere: voveo dedoque me pro re publica.

SALLUST.

LXV.

THE SUBJECT OF THE PHARSALIA.

Bella per Emathios plus quam civilia campos
 Iusque datum sceleri canimus, populumque potentem
 In sua victrici conversum viscera dextra,
 Cognatasque acies, et rupto foedere regni
 Certatum totis concussi viribus orbis
 In commune nefas, infestisque obvia signis
 Signa, pares aquilas, et pila minantia pilis.
 Quis furor, o cives, quae tanta licentia ferri
 Gentibus invisus Latium praebere cruorem?
 Cumque superba foret Babylon spolianda tropaeis
 Ausoniis umbraque erraret Crassus inulta,
 Bella geri placuit nullos habitura triumphos?
 Heu quantum potuit terrae pelagique parari
 Hoc quem civiles hauserunt sanguine dextrae,
 Unde venit Titan, et nox ubi sidera condit,
 Quaque dies medius flagrantibus aestuat horis,
 Et qua bruma rigens ac nescia vere remitti

Adstringit Scythico glaciale frigus pontum.
 Sub iuga iam Seres, iam barbarus isset Araxes,
 Et gens si qua iacet nascenti conscia Nilo.
 Tum, si tantus amor belli tibi, Roma, nefandi,
 Totum sub Latias leges cum miseris orbem,
 In te verte manus: nondum tibi defuit hostis.
 At nunc semirutis pendent quod moenia tectis
 Urbibus Italiae, lapsisque ingentia muris
 Saxa iacent, nulloque domus custode tenentur
 Rarus et antiquis habitator in urbibus errat,
 Horrida quod dumis multosque inarata per annos
 Hesperia est, desuntque manus poscentibus arvis,
 Non tu, Pyrrhe ferox, nec tantis cladibus auctor
 Poenus erit; nulli penitus descendere ferro
 Contigit; alta sedent civilis volnera dextrae.

LUCAN.

LXVI.

TREATING—LEGAL AND ILLEGAL.

Haec omnia sectatorum spectaculorum prandiorum
 item crimina, a multitudine in tuam nimiam diligentiam,
 Servi, coniecta sunt: in quibus tamen Murena ab senatus
 auctoritate defenditur. Quid enim? Senatus num obviam
 prodire crimen putat? non; sed mercede: convince.
 Num sectari multos? non; sed conductos: doce. Num
 locum ad spectandum dare, aut ad prandium invitare?
 minime. Sed vulgo, passim. Quid est vulgo? universos.
 Non igitur, si L. Natta, summo loco adolescens, qui et
 quo animo iam sit et qualis vir futurus, videmus, in
 equitum centuriis voluit esse et ad hoc officium ne-
 cessitudinis, et ad reliquum tempus, gratiosus, id erit
 eius vitrico fraudi aut crimini; nec si virgo vestalis,
 huius propinqua et necessaria, locum suum gladiatoribus

concessit huic, non et illa pie fecit et hic a culpa est remotus. Omnia haec sunt officia necessariorum, comoda tenuiorum, munia candidatorum. At enim agit mecum austere et stoice Cato. Negat verum esse, allici benevolentiam cibo: negat, iudicium hominum in magistratibus mandandis corrumpi voluptatibus oportere. Ergo ad coenam petitionis causa si quis vocat condemnatur. Quippe, inquit, tu mihi summum imperium, summam auctoritatem, tu gubernacula rei publicae petas fovendis hominum sensibus et deleniendis animis et adhibendis voluptatibus? Utrum lenocinium, inquit, a grege delicatae iuventutis, an orbis terrarum imperium a populo R. petebas? Horribilis oratio; sed eam usus vita mores civitas ipsa respuit.

CICERO.

LXVII.

THE FEES OF RHETORICIANS.

Ergo sibi dabit ipse rudem si nostra movebunt
 Consilia et vitae diversum iter ingredietur
 Ad pugnam qui rhetorica descendit ab umbra,
 Summula ne pereat, qua vilis tessera venit
 Frumenti; quippe haec merces lautissima. Tempta
 Chrysogonus quanti doceat vel Polio quanti
 Latorum pueros: artem scindes Theodori.
 Balnea sexcentis et pluris porticus in qua
 Gestetur dominus quotiens pluit—anne serenum
 Expectet spargatque luto iumenta recenti?—
 Parte alia longis Numidarum fulta columnis
 Surgat et argentem rapiat cenatio solem.
 Quanticumque domus, veniet qui fercula docte
 Conponat, veniet qui pulmentaria condat.
 Hos inter sumptus sestertia Quintiliano
 Ut multum duo sufficient: res nulla minoris

Constabit patri quam filius. 'Unde igitur tot
 Quintilianus habet saltus?' Exempla novorum
 Fatorum transi. Felix et pulcher et acer,
 Felix et sapiens et nobilis et generosus
 Adpositam nigrae lunam subtexit alutae;
 Felix orator quoque maximus et iaculator,
 Et si perfrixit cantat bene. Distat enim quae
 Sidera te excipiant modo primos incipientem
 Edere vagitus.

JUVENAL.

LXVIII.

YOU COURT THE RICH AND NEGLECT THE VIRTUOUS.

Sed cum in hominibus iuvandis aut mores spectari aut fortuna soleat, dictu quidem est proclive itaque volgo loquuntur, se in beneficiis collocandis mores hominum non fortunam sequi. Honesta oratio est. Sed quis est tandem qui inopis et optimi viri causae non anteponat in opera danda gratiam fortunati et potentis? A quo enim expeditior et celerior remuneratio fore videtur in eum fere est voluntas nostra propensior. Sed animadvertendum est diligentius quae natura rerum sit. Nimirum enim inops ille, si bonus est vir, etiamsi referre gratiam non potest, habere certe potest. Commode autem, quicumque dixit, pecuniam qui habeat, non reddidisse, qui reddiderit, non habere, gratiam autem et qui rettulerit habere et qui habeat rettulisse. At qui se locupletes, honoratos, beatos putant, ii ne obligari quidem beneficio volunt: quin etiam beneficium se dedisse arbitrantur, cum ipsi quamvis magnum aliquod acceperint, atque etiam a se aut postulari aut exspectari aliquid suspicantur, patrocínio vero se usos aut clientes appellari mortis instar putant. At vero ille tenuis, cum, quidquid factum

sit, se spectatum, non fortunam putat, non modo illi qui est meritus, sed etiam illis, a quibus expectat—eget enim multis—gratum se videri studet, neque vero verbis auget suum munus, si quo forte fungitur, sed etiam extenuat. Videndumque illud est, quod, si opulentum fortunatumque defenderis, in uno illo aut, si forte, in liberis eius manet gratia : sin autem inopem, probum tamen et modestum, omnes non improbi humiles, quae magna in populo multitudo est, praesidium sibi paratum vident.

CICERO.

LXIX.

THE CAUSE OF GHOSTS.

Dico igitur rerum effigias tenuisque figuras
 Mittier ab rebus summo de corpore rerum,
 Quae quasi membranae vel cortex nominitandast,
 Quod speciem ac formam similem gerit eius imago
 Cuiuscumque cluet de corpore fusa vagari.
 Id licet hinc quamvis hebeti cognoscere corde.
 Principio quoniam mittunt in rebus apertis
 Corpora res multae, partim diffusa solute,
 Robora ceu fumum mittunt ignesque vaporem,
 Et partim contexta magis condensaque, ut olim
 Cum teretis ponunt tunicas aestate cicadae,
 Et vituli cum membranas de corpore summo
 Nascentes mittunt, et item cum lubrica serpens
 Exuit in spinis vestem ; nam saepe videmus
 Illorum spoliis vepres volitantibus auctas :
 Quae quoniam fiunt, tenuis quoque debet imago
 Ab rebus mitti summo de corpore rerum.
 Nam cur illa cadant magis ab rebusque recedant
 Quam quae tenvia sunt, hiscendist nulla potestas :
 Praesertim cum sint in summis corpora rebus

Multa minuta, iaci quae possint ordine eodem
Quo fuerint et formai servare figuram,
Et multo citius, quanto minus indupediri
Pauca queunt et sunt *in* prima fronte locata.

LUCRETIVS.

LXX.

WHO IS MOST WORTHY OF ADMIRATION?

Sed, ne quis sit admiratus cur, quum inter omnes philosophos constet, a meque ipso saepe disputatum sit, qui unam haberet, omnes habere virtutes, nunc ita seiungam, quasi possit quisquam, qui non idem prudens sit, iustus esse, alia est illa, cum veritas ipsa limatur in disputatione, subtilitas, alia, cum ad opinionem communem omnis accommodatur opinio. Quam ob rem, ut vulgus, ita nos hoc loco loquimur, ut alios fortes, alios bonos viros, alios prudentes dicamus. Popularibus enim verbis est agendum et usitatis cum loquimur de opinione populari, idque eodem modo fecit Panaetius. Sed ad propositum revertamur. Erat igitur ex tribus, quae ad gloriam pertinent, hoc tertium, ut cum admiratione hominum, honore ab iis digni iudicaremur. Admirantur igitur communiter illi quidem omnia, quae magna et praeter opinionem suam animadverterunt: se, paratim autem in singulis, si perspiciunt nec opinata quaedam bona. Itaque eos viros suspiciunt, maximisque efferunt laudibus, in quibus existimant se excellentes quasdam et singulares virtutes perspicere, despiciunt autem eos et contemnunt, in quibus nihil virtutis, nihil animi, nihil nervorum putant. Admiratione autem afficiuntur ii qui anteire ceteros virtute putantur et cum omni carere dedecore tum vero iis vitiis, quibus alii non facile possunt obsistere. Nam et voluptates, blandissimae dominae, maiores partes animi a virtute detorquent; et

dolorum cum admoventur faces, praeter modum plerique exterrentur : vita mors divitiae paupertas, omnes homines vehementissime permovent. Quae qui in utramque partem excelso animo magnoque despiciunt quumque aliqua his ampla et honesta res obiecta est, totos ad se convertit et rapit, tum quis non admiretur splendorem pulcritudinemque virtutis ?

CICERO.

LXXI.

FATHER AND SON.

LYS. Mille modis amor ignorandust, procul abdendust apstinendust :

Nam qui in amorem praecipitavit, peius perit quasi saxo saliat.

Apage te sis amor : tuas res tibi habeto.

Amor, amicus mihi ne fuas :

Sunt tamen quos miseros misere maleque habeas,

Quos tibi fecisti obnoxios.

Certa res est ad frugem adplicare animum :

Quamquam ibi grandis capitur labos.

Boni sibi haec expetunt, rem, fidem, honorem,

Gloriam et gratiam : hoc probis pretiumst.

Eo mihi magis lubet cum probis potius

Quam improbis vivere vanidicis.

PH. Quo illic homo foras se penetravit ex aedibus ?

LY. Pater, adsum : inpera quidvis, neque ero in mora tibi

Nec latebrose me aps tuo conspectu occultabo.

PH. Feceris par tuis ceteris factis,

Parque pietati, tuom si patrem percoles.

Nolo ego cum improbis te viris, gnate mi,

Neque in via neque in foro nec ullum sermonem exsequi.

Novi ego hoc saeculum, moribus quibus sit :
 Malus bonus malum esse volt, ut sit sui similis :
 Turbant, miscent mores mali, rapax, avarus, invidus :
 Sacrum profanum, publicum privatum habent, hiulca
 gens.

Haec ego doleo, haec sunt quae excruciant, haec
 dies noctes canto ut caveas.

PLAUTUS.

LXXII.

NOX EST UNA LONGA DORMIENDA EST.

Clausus ab umbroso qua ludit pontus Averno,
 Fumida Baiarum stagna tepentis aquae,
 Qua iacet et Troiae tubicen Misenus arena,
 Et sonat Herculeo structa labore via,
 Hic ubi mortales dextra cum quaereret urbes,
 Cymbala Thebano concrepuere deo,
 At nunc, invisae magno cum crimine Baiae,
 Quis deus in vestra constitit hostis aqua ?
 His pressus Stygias vultum demisit in undas ;
 Errat et in vestro spiritus ille lacu.
 Quid genus aut virtus aut optima profuit illi
 Mater, et amplexum Caesaris esse focos,
 Aut modo tam pleno fluitantia vela theatro,
 Et per maternas omnia gesta manus ?
 Occidit, et misero steterat vigesimus annus :
 Tot bona tam parvo clausit in orbe dies.
 I nunc, tolle animos et tecum finge triumphos,
 Stantiaque in plausum tota theatra iuvent ;
 Attalicas supera vestes, atque omnia magnis
 Gemmea sint ludis : ignibus ista dabis.
 Sed tamen huc omnes, huc primus ut ultimus ordo ;
 Est mala, sed cunctis ista terenda viast :

Exoranda canis tria sunt latrantia colla,
 Scandenda est torvi publica cymba senis.
 Ille licet ferro cautus se condat et aere :
 Mors tamen inclusum protrahit inde caput.
 Nirea non facies, non vis exemit Achillem,
 Croesum aut Pactoli quas parit umor opes.
 Hic olim ignaros luctus populavit Achivos,
 Atridae magno cum stetit alter amor.
 At tibi, nauta, pias hominum qui traicis umbras,
 Huc animae portent corpus inane tuae :
 Qua Siculae victor telluris Claudius et qua
 Caesar ab humana cessit in astra via.

PROPERTIUS.

LXXIII.

‘FOR ALL THE SINS WITH WHICH THE FACE OF MAN
 IS BLACKENED, MAN’S FORGIVENESS GIVE
 AND TAKE.’

Sed urguetis identidem hominum esse istam culpam. non deorum, ut si medicus gravitatem morbi, gubernator vim tempestatis accuset, etsi hi quidem homunculi, sed tamen ridiculi : quis enim te adhibuisset, dixerit quispiam, si ista non essent? contra deum licet disputare liberius. In hominum vitiis ais esse culpam : eam dedisses hominibus rationem, quae vitia culpamque excluderet. Ubi igitur locus fuit errori deorum? nam patrimonium spe bene tradendi relinquimus, qua possumus falli : deus falli qui potuit? an ut Sol, in currum cum Phaëthontem filium sustulit, aut ut Neptunus, cum Theseus Hippolytum perdidit, cum ter optandi a Neptuno patre habuisset potestatem? poëtarum ista sunt ; nos autem philosophi esse volumus, rerum auctores, non fabularum. Atque hi tamen ipsi di poëtici, si scissent perniciose fore illa filiis, peccasse in beneficio putarentur.

Et, si verum esset, quod Aristo Chius dicere solebat, nocere audientibus philosophos iis, qui bene dicta male interpretarentur—posse enim asotos ex Aristippi, acerbos e Zenonis schola exire—, prorsus si qui audierunt, vitiosi essent discessuri, quod perverse philosophorum disputationem interpretarentur, tacere praestaret philosophos quam iis, qui se audissent, nocere. Sic, si homines rationem, bono consilio a dis immortalibus datam, in fraudem malitiamque convertunt, non dari illam quam dari humano generi melius fuit. Ut, si medicus sciat eum aegrotum, qui iussus sit vinum sumere, meracius sumpturum statimque periturum, magna sit in culpa, sic vestra ista providentia reprehendenda, quae rationem dederit iis, quos scierit ea perverse et inprobe usuros : nisi forte dicitis eam nescisse ; utinam quidem ! sed non audebitis ; non enim ignoro, quanti eius nomen putetis.

CICERO.

LXXIV.

DESCRIPTION OF GERMANY.

Terra etsi aliquanto specie differt, in universum tamen aut silvis horrida aut paludibus foeda, umidior qua Gallias, ventosior qua Noricum ac Pannoniam aspicit ; satis ferax, frugiferarum arborum impatiens, pecorum fecunda, sed plerumque improcera. Ne armentis quidem suus honor aut gloria frontis : numero gaudent, eaeque solae et gratissimae opes sunt. Argentum et aurum propitiine an irati di negaverint dubito. Nec tamen adfirmaverim nullam Germaniae venam argentum aurumve gignere : quis enim scrutatus est ? Possessione et usu haud perinde adficiuntur. Est videre apud illos argentea vasa, legatis et principibus eorum muneri data, non in alia vilitate quam quae humo finguntur, quamquam proximi ob usum commerciorum aurum et argentum in pretio habent

formasque quasdam nostrae pecuniae adgnoscent atque eligunt: interiores simplicius et antiquius permutatione mercium utuntur. Pecuniam probant veterem et diu notam, serratos bigatosque. Argentum quoque magis quam aurum sequuntur, nulla adfectione animi, sed quia numerus argenteorum facilius usui est promiscua ac vilia mercantibus.

Ne ferrum quidem superest, sicut ex genere telorum colligitur. Rari gladiis aut maioribus lanceis utuntur: hastas vel ipsorum vocabulo frameas gerunt angusto et brevi ferro, sed ita acri et ad usum habili, ut eodem telo, prout ratio poscit, vel comminus vel eminus pugnent. Et eques quidem scuto frameaque contentus est, pedites et missilia spargunt, pluraque singuli, atque in immensum vibrant, nudi aut sagulo leves.

TACITUS.

LXXV.

‘OH, TO BE IN ENGLAND!
NOW THAT SUMMER’S THERE.’

Frigora iam zephyri minuunt, annoque peracto
Longior antiquis visa Maeotis hiemps:
Impositamque sibi qui non bene pertulit Hellen,
Tempora nocturnis aequa diurna facit.
Utque malae crimen matris deponat hirundo
Sub trabibus cunas tectaque parva facit.
Otia nunc istic, ordine ex iunctisque ludis
Cedunt verbosi garrula bella fori.
Scena viget, studiisque favor distantibus ardet;
Proque tribus resonant terna theatra foris.
O quater et quotiens non est numerare beatum,
Non interdicta cui licet urbe frui!
Incipient aliquae tamen huc annare carinae,
Hospitaque in Ponti littore puppis erit:

Sedulus occurram nautae, dictaque salute,
 Quid veniat, quaeram, quisve quibusve locis.
 Ille quidem, mirum, ni de regione propinqua
 Non nisi vicinas tutus ararit aquas.
 Rarus ab Italia tantum mare navita transit:
 Litora rarus in haec portibus orba venit.
 Sive tamen Graeca scierit, sive illa Latina
 Voce loqui (certe gratior huius erit):
 Fas quoque ab ore freti longaeque Propontidos undis
 Huc aliquem certo vela dedisse noto:
 Quisquis is est, memori rumore voce referre,
 Et fieri famae parsque gradusque potest.
 Is precor auditos possit narrare triumphos
 Caesaris et Latio reddita vota Iovi;
 Teque rebellatrix tandem, Germania, magni
 Triste caput pedibus supposuisse ducis.
 Haec mihi qui referet, quae non vidisse dolebo,
 Ille meae domui protinus hospes erit.

OVID.

LXXVI.

THE STRIFE OF THE ORDERS.

Tribunos plebis creare iterum voluistis; creastis. Consules facere vestrarum partium; etsi patribus videbamus iniquos, patricium quoque magistratum plebi donum fieri vidimus. Auxilium tribunicium, provocationem ad populum, scita plebis iniuncta patribus, sub titulo aequandarum legum nostra iura oppressa tulimus et ferimus. Qui finis erit discordiarum? ecquando unam urbem habere, ecquando communem hanc esse patriam licebit? Victi nos aequiore animo quiescimus quam vos victores. Satisne est, nobis vos metuendos esse? Adversus nos Aventinum capitur, adversus nos Sacer occupatur mons. Esquilias quidem ab hoste prope captas et scandentem

in aggerem Volscum hostem nemo summovit. In nos viri, in nos armati estis. Agite dum, ubi hic curiam circumsederitis et forum infestum feceritis et carcerem impleveritis principibus, iisdem istis ferocibus animis egredimini extra portam Esquilinam, aut, si ne hoc quidem audetis, ex muris visite agros vestros ferro ignique vastatos, praedam abigi, fumare incensa passim tecta. At enim communis res per haec loco est peiore; ager uritur, urbs obsidetur, belli gloria penes hostes est. Quid tandem? Privatae res vestrae quo statu sunt? Iam unicuique ex agris sua damna nuntiabuntur. Quid est tandem domi unde ea expleatis? Tribuni vobis amissa reddent ac restituent? Vocis verborumque quantum voletis, ingerent, et criminum in principes et legum aliarum super alias et contionum; sed ex illis contionibus nunquam vestrum quisquam re, fortuna domum auctior rediit.

LIVY.

LXXVII.

CUPID.

Quicumque ille fuit, puerum qui pinxit Amorem,
 Nonne putas miras hunc habuisse manus?
 Hic primum vidit sine sensu vivere amantes,
 Et levibus curis magna perire bona.
 Idem non frustra ventosas addidit alas,
 Fecit et humano corde volare deum;
 Scilicet alterna quoniam iactamur in unda
 Nostraque non ullis permanet aura locis.
 Et merito hamatis manus est armata sagittis,
 Et pharetra ex humero Gnosia utroque iacet;
 Ante fêrit quoniam, tuti quam cernimus hostem,
 Nec quisquam illo vulnere sanus abit.
 In me tela manent, manet et puerilis imago;
 Sed certe pennas perdidit ille suas,

Evolat heu ! nostro quoniam de pectore nusquam,
 Assiduusque meo sanguine bella gerit.
 Quid tibi iocundum est siccis habitare medullis?
 Si pudor est, alio traice tela tua
 Intactos isto satius tentare veneno ;
 Non ego sed tenuis vapulat umbra mea ;
 Quam si perdideris, quis erit qui talia cantet?
 Haec mea musa levis gloria magna tua est,
 Quae canit et digitos et lumina nigra puellae,
 Et canit ut soleant molliter ire pedes.

PROPERTIUS.

LXXVIII.

THE CHOICE MAY BE A BAD ONE, BUT ITS THE PEOPLE'S
CHOICE.

Ut fueris dignior quam Plancius : de quo ipso ita te
 cum contendam paullo post, ut conservem dignitatem
 tuam : sed, ut fueris dignior, non competitor a quo es
 victus, sed populus a quo es praeteritus in culpa est. In
 quo primum illud debes putare, comitiis, praesertim
 aediliciis, studium esse populi non iudicium : eblandita
 illa non enucleata esse suffragia : eos, qui suffragium
 ferant, quid denique ipsi debeant, considerare saepius
 quam quid cuique a republica debeatur. Sin autem
 mavis esse iudicium, non tibi id rescindendum est sed
 ferendum. Male iudicavit populus. At iudicavit. Non
 debuit. At potuit. Non fero. At multi clarissimi et
 sapientissimi cives tulerunt. Est enim haec condicio
 liberorum populorum, praecipueque huius principis populi
 et omnium gentium domini ac victoris, posse suffragiis
 vel dare vel detrudere quod velit cuique : nostrum est
 autem, qui in hac tempestate populi iactemur ac fluctibus,
 ferre modice populi voluntates, allicere alienas, retinere

partas, placare turbatas : honores si magni non putemus,
non servire populo : sin eos expectamus non defatigari
supplicando.

CICERO.

LXXIX.

THE LOVER SHUT OUT.

DI. Non licet quod obsonavi me participem fieri ?

AST. Si volebas participari, auferres dimidium domum.

Nam item, ut Acherunti, hic apud nos ratio accepti
scribitur :

Intro accipitur ; quando acceptum est, non potest ferri
foras.

Bene vale. DI. Resiste ! AST. Omitte ! DI. Sine me
ire intro. AST. Ad te quidem.

DI. Imo istuc ad vos volo ire. AST. Non potest. Ni-
mium petis.

DI. Sine experiri. AST. Imo opperire : vis est experiri.

DI. Dic me adesse. AST. Occupata est ; res ita est,
ne frustra sis.

DI. Redin', an non redis ? AST. Si vocat me, quae in
me plus potest, quam potes.

DI. Uno verbo. AST. Eloquere. DI. Mittin' me intro ?
AST. Mendax es ! abi !

Unum aibas ; atque tria dixti verba, odi male men-
dacia.

DI. Abiit intro ! me lusit ! Ego ut istaec mihi patiar
fieri ?

Iam hercle ego tibi, inlecebra, ludos faciam clamore
in via,

Quae advorsum legem accepisti a plurimis pecuniam !

Iam hercle apud omnes magistratus faxo erit nomen
tuom ;

Postidea ego in te manum iniiciam quadrupli, venefica,
Suppostrix puerum ! Ego edepol iam tua probra aperibo
omnia.—

Evolat heu! nostro quoniam de pectore nusquam,
 Assidiusque meo sanguine bella gerit.
 Quid tibi iocundum est siccis habitare medullis?
 Si pudor est, alio traice tela tua
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 Non ego sed tenuis vapulat umbra mea;
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tuom ;

Postidea ego in te manum iniciam quadrupli, venefica,
Suppostrix puerum ! Ego edepol iam tua probra aperibo
omnia.—

Nihili pudet me; perdididi omne, quod fuit! fio impudens, Nec mihi adost tantillum pensi iam, quos capiam calceos. Sed quid ego hic clamo? quid si me iubeat intromittier? Conceptis, me non facturum, verbis iurem, si velit.—Nugae sunt. Si stimulos pugnis caedis, manibus plus dolet.

De nihilo nihil est irasci; quae te non flocci facit.

PLAUTUS.

LXXX.

ON FITNESS.

In omnibusque rebus videndum est quatenus: etsi enim suus cuique modus est, tamen magis offendit nimium quam parum: in quo Apelles pictores quoque eos peccare dicebat, qui non sentirent quid esset satis. Magnus est locus hic, Brute, quod te non fugit, et magnum volumen aliud desiderat; sed ad id, quod agitur, illud satis. Cum hoc decere—quod semper usurpamus in omnibus dictis et factis, minimis et maximis—cum hoc, inquam, decere dicamus, illud non decere, et id usquequaque quantum sit appareat in alioque ponatur aliudque totum sit, utrum decere an oportere dicas; oportere enim perfectionem declarat officii, quo et semper utendum est et omnibus, decere quasi aptum esse consentaneumque tempori et personae; quod cum in factis saepissime tum in dictis valet, in vultu denique et gestu et incessu; contraque item dedecere; quod si poëta fugit ut maximum vitium, qui peccat etiam, cum probi orationem adfingit improbo stultove sapientis; si denique pictor ille vidit, cum immolanda Iphigenia tristis Calchas esset, tristior Ulixes, maereret Menelaus, obvolvendum caput Agamemnonis esse, quoniam summum illum luctum penicillo non posset imitari; si denique histrio quid deceat quaerit, quid faciendum oratori putemus?

CICERO.

LXXXI.

LAST COUNSELS.

Nunc tibi commendo communia pignora natos :
 Haec cura et cineri spirat inusta meo.
 Fungere maternis vicibus, pater : illa meorum
 Omnis erit collo turba ferenda tuo.
 Oscula cum dederis tua flentibus, adice matris :
 Tota domus coepit nunc onus esse tuum.
 Et si quid doliturus eris, sine testibus illis :
 Cum venient, siccis oscula falle genis.
 Sat tibi sint noctes, quas de me, Paulle, fatiges,
 Somniaque in faciem credita saepe meam.
 Atque ubi secreto nostra ad simulacra loqueris,
 Ut responsurae singula verba iace.
 Seu tamen adversum mutarit ianua lectum,
 Sederit et nostro cauta noverca toro,
 Coniugium, pueri, laudate et ferte paternum :
 Capta dabit vestris moribus illa manus.
 Nec matrem laudate nimis : conlata priori
 Vertet in offensas libera verba suas.
 Seu memor ille mea contentus manserit umbra,
 Et tanti cineres duxerit esse meos,
 Discite venturam iam nunc sentire senectam,
 Caelibis ad curas nec vacet ulla via.
 Quod mihi detractum est, vestros accedat ad annos :
 Prole mea Paullum sic iuвет esse senem.
 Et bene habet : numquam mater lugubria sumpsit :
 Venit in exequias tota caterva meas.
 Causa perorata est. Flentes me surgite testes,
 Dum pretium vitae grata rependit humus.
 Moribus et caelum patuit : sim digna merendo,
 Cuius honoratis ossa vehantur equis.

LXXXIV.

THRASEA.

Quin et illa obiectabat, principio anni vitare Thraseam sollemne ius iurandum ; nuncupationibus votorum non adesse, quamvis quindecimvirali sacerdotio praeditum ; numquam pro salute principis aut caelesti voce immolavisse ; adsidium olim et indefessum, qui vulgaribus quoque patrum consultis semet fautorem aut adversarium ostenderet, triennio non introisse curiam ; nuperrimeque, cum ad coercendos Silanum et Veterem certatim concurreretur, privatis potius clientium negotiis vacavisse. Secessionem iam id et partes et, si idem multi audeant, bellum esse. ‘ Ut quondam C. Caesarem,’ inquit, ‘ et M. Catonem, ita nunc te, Nero, et Thraseam avida discordiarum civitas loquitur. Et habet sectatores vel potius satellites, qui nondum contumaciam sententiarum sed habitum voltumque eius sectantur, rigidi et tristes, quo tibi lasciviam exprobrent. Huic uni incolumitas tua sine cura, artes sine honore. Prosperas principis res spernit : etiamne luctibus et doloribus non satiatur ? eiusdem animi est Poppaeam divam non credere, cuius in acta divi Augusti et divi Iuli non iurare. Spernit religiones, abrogat leges. Diurna populi Romani per provincias, per exercitus curatius leguntur, ut noscatur quid Thrasea non fecerit. Aut transeamus ad illa instituta, si potiora sunt, aut nova cupientibus auferatur dux et auctor. Ista secta Tuberones et Favonios veteri quoque rei publicae ingrata nomina, genuit. Ut imperium evertant, libertatem praeferunt : si perverterint, libertatem ipsam adgredientur. Frustra Cassium amovisti, si gliscere et vigere Brutorum aemulos passurus es. Denique nihil ipse de Thrasea scripseris : disceptatorem senatum nobis relinque.’

TACITUS.

LXXXV.

CATO'S CENSORSHIP.

In equitatu recognoscendo, L. Scipioni Asiageni ademptus equus. In censibus quoque accipiendis tristis et aspera in omnes ordines censura fuit. Ornamenta et vestem muliebrem et vehicula, quae pluris quam quindecim millium aeris essent, decies pluris in censum referre iuratores iussi: item mancipia minora annis viginti quae post proximum lustrum decem millibus aeris aut pluris eo venissent, uti ea quoque decies tanto pluris quam quanti essent, aestimarentur, et his rebus omnibus terni in millia aeris attribuerentur. Aquam publicam omnem in privatum aedificium aut agrum fluentem ademerunt et quae in loca publica inaedificata immolitave privati habebant, intra dies triginta demoliti sunt. Opera deinde facienda ex decreta in eam rem pecunia, lacus sternendos lapide detergendasque, quae opus esset, cloacas, in Aventino et in aliis partibus, quae nondum erant, faciendas locaverunt; et separatim Flaccus molem ad Neptunias aquas, ut iter populo esset, et viam per Formianum montem, Cato atria duo, Maenium et Titium, in lautumiis et quattuor tabernas in publicum emit, basilicamque ibi fecit quae Porcia appellata est. Et vectigalia summis pretiis, ultro tributa infimis locaverunt. Quas locationes quum senatus precibus et lacrimis victus publicanorum induci et de integro locari iussisset, censores, edicto summotis ab hasta, qui ludificati priorem locationem erant, omnia eadem paululum imminutis pretiis locaverunt. Nobilis censura fuit simultatiumque plena, quae M. Porcium cui acerbitas ea assignabatur, per omnem vitam exercuerunt.

LXXXVI.

COMETS.

Talia significant lucentes saepe cometae :
 Funera cum facibus veniunt terrisque minantur
 Ardentes sine fine rogos, cum mundus et ipsa
 Aegrotet natura, suum sortita sepulchrum.
 Civiles etiam motus cognataque bella
 Significant. Nec plura alias incendia mundus
 Sustinuit, quam cum ducibus iurata cruentis
 Arma Philippeos implerunt agmine campos.
 Vixque etiam sicca miles Romanus harena
 Ossa virum lacerosque prius superadstitit artus ;
 Imperiumque suis confligit viribus ipsum,
 Perque patris pater Augustus vestigia vicit.
 Necdum finis erat : restabant Actia bella
 Dotali commissa acie, repetitaque rerum
 Alea et in ponto quaesitus rector Olympi ;
 Feminum sortita iugum cum Roma pependit
 Atque ipsa Isiaco certarunt fulmina sistro.
 Restabant profugo servilia milite bella,
 Cum patrios armis imitatus filius hostes
 Aequora Pompeius cepit defensa parenti.
 Sed satis hoc fati fuerit ; iam bella quiescant,
 Atque adamanteis discordia vincta catenis
 Aeternos habeat frenos in carcere clausa.
 Sit pater invictus patriae ; sit Roma sub illo,
 Cumque deum caelo dederit, non quaerat in orbe.

MANILIUS.

LXXXVII.

THE HISTORIAN AND ORATOR.

Huic generi historia finitima est, in qua et narratur
 ornate et regio saepe aut pugna describitur ; interponun-

tur etiam conciones et hortationes : sed in his tracta quaedam et fluens expetitur, non haec contorta et acris oratio. Ab his non multo secus, quam a poetis, haec eloquentia, quam quaerimus, sevocanda est. Nam etiam poetae quaestionem attulerunt, quidnam esset illud quo ipsi differrent ab oratoribus. Numero maxime videbantur antea et versu : nunc apud oratores iam ipse numerus increbuit. Quidquid est enim, quod sub aurium mensuram aliquam cadit, etiamsi abest a versu (nam id quidem orationis est vitium) numerus vocatur, qui graece *ῥυθμός* dicitur. Itaque video visum esse nonnullis, Platonis et Democriti locutionem, etsi absit a versu, tamen quod incitatus feratur et clarissimis verborum luminibus utatur, potius poema putandum, quam comicorum poetarum ; apud quos, nisi quod versiculi sunt, nihil est aliud quotidiani dissimile sermonis. Nec tamen id est poetae maximum, etsi est eo laudabilior, quod virtutes oratoris persequitur, quum versu sit astrictior. Ego autem etiamsi quorundam grandis et ornata vox est poetarum, tamen in ea quum licentiam statuo maiorem esse, quam in nobis, faciendorum iungendorumque verborum, tum etiam nonnullorum voluptati vocibus magis quam rebus inserviunt. Nec vero si quid est unum inter eos simile (id autem est iudicium electioque verborum) propterea ceterarum rerum dissimilitudo intelligi non potest ; sed id nec dubium est et, si quid habet quaestionis, hoc tamen ipsum ad id, quod propositum est, non est necessarium. Seiunctus igitur orator a philosophorum eloquentia, a sophistarum, ab historicorum, a poetarum, explicandus est nobis, qualis futurus sit.

LXXXVIII.

(a) AN URBAN ESTATE.

Donasti, Lupe, rus sub urbe nobis;
 Sed rus est mihi maius in fenestra.
 Rus hoc dicere, rus potes vocare?
 In quo ruta facit nemus Dianae,
 Argutae tegit ala quod cicadae,
 Quod formica die comedit uno,
 Clusae cui folium rosae corona est;
 In quo non magis invenitur herba,
 Quam Cosmi folium piperve crudum;
 In quo nec cucumis iacere rectus,
 Nec serpens habitare tota possit,
 Erucam male pascit hortus unam,
 Consumpto moritur culex salicto,
 Et talpa est mihi fossor atque arator.
 Non boletus hiare, non mariscae
 Ridere aut violae patere possunt.
 Fines mus populatur et colono
 Tanquam sus Calydonius timetur,
 Et sublata volantis ungue Prognos.
 In nido seges est hirundinino;
 Non est dimidio locus Priapo.
 Vix implet cochleam peracta messis.
 Et mustum nuce condimus picata.
 Errasti, Lupe, littera sed una.
 Nam quo tempore praedium dedisti,
 Mallem tu mihi prandium dedisses.

(β) THE NOISY SCHOOLMASTER.

Quid tibi nobiscum est, ludi scelerate magister,
 Invisum pueris virginibusque caput?
 Nondum cristati rupere silentia galli:
 Murmure iam saevo verberibusque tonas.

Tam grave percussis incudibus aera resultant,
 Causidico medium cum faber aptat equum :
 Mitior in magno clamor furit amphitheatro,
 Vincenti parmae cum sua turba favet.
 Vicini somnum non tota nocte rogamus :
 Nam vigilare leve est, pervigilare grave est.
 Discipulos dimitte tuos. Vis, garrule, quantum
 Accipis ut clames, accipere ut taceas?

MARTIAL.

LXXXIX.

THE POWER OF ELOQUENCE.

Iam vero illa non longam orationem desiderant, quam ob rem existimem publica quoque iura, quae sunt propria civitatis atque imperii, tum monumenta rerum gestarum et vetustatis exempla oratori nota esse debere. Nam ut in rerum privatarum caussis atque iudiciis depro-menda saepe oratio est ex iure civili et idcirco, ut ante diximus, oratori iuris civilis scientia necessaria est, sic in caussis publicis iudiciorum, concionum, senatus omnis haec et antiquitatis memoria et publici iuris auctoritas et regendae rei publicae ratio ac scientia tanquam alia materies eis oratoribus, qui versantur in republica subiecta esse debent. Non enim causidicum nescio quem neque proclamatorem aut rabulam hoc sermone nostro conquirimus, sed eum virum, qui primum sit eius artis antistes cuius quum ipsa natura magnam homini facultatem daret, tamen esse deus putatur, ut et ipsum, quod erat hominis proprium, non partum per nos, sed divinitus ad nos delatum videretur, deinde qui possit non tam caduceo quam nomine oratoris ornatus, incolumis vel inter hostium tela versari; tum qui scelus fraudemque nocentis possit dicendo subicere odio civium supplicioque constringere; idemque ingenii praesidio innocentiam iudiciorum poena

liberare ; idemque languentem labentemque populum aut decus excitare aut ab errore deducere aut inflammare in improbos aut incitatum in bonos mitigare.

CICERO.

XC.

A COMMERCIAL JOB.

Hi, quia publicum periculum erat a vi tempestatis in iis, quae portarentur ad exercitus, et ementiti erant falsa naufragia, et ea ipsa, quae vera renuntiaverant, fraude ipsorum facta erant, non casu. In veteres quassasque naves paucis et parvi pretii rebus impositis, quum mersissent eas in alto, exceptis in praeeparatas scaphas nautis, multiplices fuisse merces ementiebantur. Ea fraus indicata M. Aemilio praetori priore anno fuerat ac per eum ad senatum delata, nec tamen ullo senatus consulto notata, quia patres ordinem publicanorum in tali tempore offensum nolebant. Populus severior vindex fraudis erat ; excitatique tandem duo tribuni plebis, Sp. et L. Carvili, quum rem invisam infamemque cernerent, ducendum millium aeris multam M. Postumio dixerunt. Cui certandae quum dies advenisset, conciliumque tam frequens plebis adesset, ut multitudinem area Capitolii vix caperet, perorata causa, una spes videbatur esse, si C. Servilius Casca tribunus plebis, qui propinquus cognatusque Postumio erat, priusquam ad suffragium tribus vocarentur, intercessisset. Testibus datis, tribuni populum summovent, sitellaque lata est, ut sortirentur, ubi Latini suffragium ferrent. Interim publicani Cascae instare, ut concilio diem eximeret ; populus reclamare ; et forte in cornu primus sedebat Casca, cui simul metus pudorque animum versabat. Quum in eo parum praesidii esset, turbandae rei causa publicani per vacuum summoto locum cuneo irruerunt, iurgantes simul cum populo

tribunisque. Nec procul dimicatione res erat, quum Fulvius consul tribunis 'Nonne videtis,' inquit, 'vos in ordinem coactos esse et rem ad seditionem spectare, ni propere dimittitis plebis concilium?'

LIVY.

XCI.

EMPEDOCLES.

E tenebris tantis tam clarum extollere lumen
 Qui primus potuisti illustrans commoda vitae,
 Te sequor, o Graiae gentis decus! inque tuis nunc
 Ficta pedum pono pressis vestigia signis,
 Non ita certandi cupidus quam propter amorem
 Quod te imitari aveo; quid enim contendat hirundo
 Cynis, aut quidnam tremulis facere artubus haedi
 Consimile in cursu possint et fortis equi vis?
 Tu, pater, es rerum inventor, tu patria nobis
 Suppeditas praecepta, tuisque ex, inclute, chartis,
 Floriferis ut apes in saltibus omnia libant,
 Omnia nos itidem depascimur aurea dicta,
 Aurea, perpetua semper dignissima vita.
 Nam simul ac ratio tua coepit vociferari
 Naturam rerum, divina mente coorta,
 Diffugiunt animi terrores, moenia mundi
 Discedunt, totum video per inane geri res.
 Apparet divum numen sedesque quietae
 Quas neque concutiunt venti nec nubila nimbis
 Aspergunt neque nix acri concreta pruina
 Cana cadens violat semperque innubilus aether
 Integit, et large diffuso lumine ridet.
 Omnia suppeditat porro natura neque ulla
 Res animi pacem delibat tempore in ullo.
 At contra nusquam apparent Acherusia templa
 Nec tellus obstat quin omnia dispiciantur,

Sub pedibus quaecumque infra per inane geruntur.
His ibi me rebus quaedam divina voluptas
Percipit adque horror, quod sic natura tua vi
Tam manifesta patens ex omni parte resecta est.

LUCRETIUS.

XCII.

REGULUS.

Soleo non numquam in iudiciis quaerere M. Regulum: nolo enim dicere desiderare. Cur ergo quaero? Habebat studiis honorem, timebat, pallebat, scribebat, quamvis non posset ediscere. Illud ipsum, quod oculum modo dextrum modo sinistrum circumlinebat, dextrum, si a petitore, alterum, si a possessore esset acturus, quod candidum splenium in hoc aut in illud supercilium transferebat, quod semper haruspices consulebat de actionis eventu, a nimia superstitione, sed tamen et a magno studiorum honore veniebat. Iam illa perquam iucunda una dicentibus, quod libera tempora petebat, quod audituros corrogabat. Quid enim iucundius, quam sub alterius invidia quam diu velis et in alieno auditorio quasi deprehensum commode dicere? sed utcumque se habent ista, bene fecit Regulus quod est mortuus; melius, si ante. Nunc enim sane poterat sine malo publico vivere sub eo principe, sub quo nocere non poterat. Ideo fas est non numquam eum quaerere. Nam postquam obiit ille, increbruit passim et invaluit consuetudo binas vel singulas clepsydras, interdum etiam dimidias, et dandi et petendi. Nam et qui dicunt egisse malunt quam agere et qui audiunt finire quam iudicare. Tanta negligentia, tanta desidia, tanta denique irreverentia studiorum periculorumque est. An nos sapientiores maioribus nostris, non legibus ipsis iustiores, quae tot horas, tot dies, tot comperendinationes largiuntur?

Hebetes illi et supra modum tardi, nos apertius dicimus, celerius intellegimus, religiosius iudicamus, quia paucioribus clepsydris praecipitamus causas, quam diebus explicari solebant? O Regule, qui ambitione ab omnibus obtinebas quod fidei paucissimi praestant!

PLINY.

XCIII.

THE END OF A LONG LETTER.

Vitassem iamdudum, ne viderer argutior, nisi proposuissem omnes angulos tecum epistola circumire. Neque enim verebar, ne laboriosum esset legenti tibi, quod visenti non fuisset: praesertim cum interquiescere, si liberet, depositaque epistola quasi residere saepius posses. Praeterea indulsi amoris meo. Amo enim, quae maxima ex parte ipse inchoavi, aut inchoata percolui. In summa (cur enim non aperiam tibi vel iudicium meum vel errorem?) primum ego officium scriptoris existimo ut titulum suum legat, atque identidem interroget se quid coeperit scribere, sciatque si materiae immoratur, non esse longum; longissimum si aliquid accersit atque attrahit. Vides quot versibus Homerus, quot Virgilius arma, hic Aeneae, Achillis ille describat: brevis tamen uterque est, quia facit quod instituit. Vides ut Aratus minutissima etiam sidera consecetur et colligat: modum tamen servat. Non enim excursus hic eius sed opus ipsum est. Similiter nos, ut parva magnis, cum totam villam oculis tuis subicere conamur, si nihil inductum et quasi devium loquimur, non epistola quae describit sed villa quae describitur magna est. Verum illuc unde coepi ne secundum legem meam iure reprehendar, si longior fuero in hoc in quod excessi. Habes causas cur ego Tuscos meos Tusculanis, Tibertinis Praenestinisque praeponam. Nam super illa, quae rettuli, altius ibi otium

et pinguius, eoque securius: nulla necessitas togae;
nemo arcessitor ex proximo. Placida omnia et quies-
centia, quod ipsum salubritati regionis, ut purius caelum,
ut aër liquidior accedit.

PLINY.

XCIV.

HAE TIBI ERUNT ARTES.

Hactenus historiae: nunc ad tua devehar astra:

Incipe tu lacrimis aequus adesse novis.

Umbria te notis antiqua penatibus edit

(Mentior? An patriae tangitur ora tuae?)

Qua nebulosa cavo rorat Mevania campo

Et lacus aestivis intepet Umber aquis,

Scandentisque Asisi consurgit vertice murus,

Murus ab ingenio notior ille tuo.

Ossaque legisti non illa aetate legenda

Patris, et in tenues cogeris ipse lares!

Nam tua cum multi versarent rura iuveni,

Abstulit excultas pertica tristis opes.

Mox ubi bulla rudi demissa est aurea collo,

Matris et ante deos libera sumpta toga,

Tum tibi pauca suo de carmine dictat Apollo

Et vetat insano verba tonare foro.

At tu finge elegos fallax opus (haec tua castra)

Scribat ut exemplo cetera turba tuo.

Militiam Veneris blandis patiēre sub armis

Et Veneris pueris utilis hostis eris.

Nam tibi victrices, quascumque labore parasti,

Eludet palmas una puella tuas:

Et bene cum fixum mento discusseris uncum,

Nil erit hoc, rostro te premet ansa suo.

PROPERTIUS.

XCV.

A SLAVE GIRL.

Puella senibus dulcior mihi cygnis,
 Agna Galaesi mollior Phalantini,
 Concha Lucrini delicatior stagni;
 Cui nec lapillos praeferas Erythraeos,
 Nec modo politum pecudis Indicae dentem,
 Nivesque primas, liliumque non tactum:
 Quae crine vicit Baetici gregis vellus,
 Rhenique nodos, aureamque nitellam;
 Fragravit ore, quod rosarium Paesti,
 Quod Atticarum prima mella cerarum,
 Quod sucinorum rapta de manu gleba;
 Cui comparatus indecens erat pavo,
 Inamabilis sciurus, et frequens phoenix:
 Adhuc recenti tepet Erotion busto,
 Quam pessimorum lex avara fatorum,
 Sexta peregit hieme, nec tamen tota,
 Nostros amores gaudiumque lususque.
 Et esse tristem me meus vetat Paetus:
 Pectusque pulsans, pariter et comam vellens,
 Deflare non te vernulae pudet mortem?
 Ego coniugem, inquit, extuli, et tamen vivo,
 Notam, superbam, nobilem, locupletem.
 Quid esse nostro fortius potest Paeto?
 Ducenties accepit, et tamen vivit.

MARTIAL.

XCVI.

DIFFERENT ACCOUNTS OF SCIPIO.

Ne Gracchi quidem oratio aut Petiliorum accusatorum
 Africani aut diei dictae Africano ullam mentionem habet.
 Alia tota serenda fabula est Gracchi orationi conveniens,

et illi auctores sequendi sunt, qui, quum L. Scipio et accusatus et damnatus sit pecuniae captae ab rege, legatum in Etruria fuisse Africanum tradunt, quo post famam de casu fratris allatam, relicta legatione, cucurrisse eum Romam et, quum a porta recta ad forum se contulisset, quod in vincula duci fratrem dictum erat, repulisse a corpore eius viatorem et tribunis retinentibus magis pie quam civiliter vim fecisse. Haec enim ipsa Ti. Gracchus queritur, dissolutam esse a privato tribuniciam potestatem, et ad postremum, quum auxilium L. Scipioni pollicetur, adiicit, tolerabilioris exempli esse, a tribuno plebis potius quam a privato victam videri et tribuniciam potestatem et rem publicam esse. Sed ita hanc unam impotentem eius iniuriam invidia onerat, ut increpando, quod degenerarit tantum a se ipse, cumulas ei veteres laudes moderationis et temperantiae pro reprehensione praesenti reddat; castigatum enim quondam ab eo populum ait, quod eum perpetuum consulem et dictatorem vellet facere; prohibuisse statuas sibi in comitio, in rostris, in curia, in Capitolio, in cella Iovis poni; prohibuisse, ne decerneretur, ut imago sua triumphali ornatu e templo Iovis optimi maximi exiret. Haec vel in laudatione posita ingentem magnitudinem animi moderantis ad civilem habitum honoribus significarent, quae exprobrando inimicus fatetur.

LIVY.

XCVII.

SENECA TO NERO.

Abavus tuus Augustus M. Agrippae Mytilenense secretum, C. Maecenati urbe in ipsa velut peregrinum otium permisit; quorum alter bellorum socius, alter Romae pluribus laboribus iactatus ampla quidem, sed pro ingentibus meritis praemia acceperant. ego quid aliud

munificentiae tuae adhibere potui quam studia, ut sic dixerim, in umbra educata, et quibus claritudo venit, quod iuventae tuae rudimentis adfuisse videor, grande huius rei pretium. at tu gratiam immensam, innumeram pecuniam circumdedisti, adeo ut plerumque intra me ipse volvam: egone, equestri et provinciali loco ortus, proceribus civitatis adnumeror? inter nobiles et longa decora praeferentes novitas mea enituit? ubi est animus ille modicis contentus? talis hortos exstruit et per haec suburbana incedit et tantis agrorum spatiis, tam lato faenore exuberat? una defensio occurrit, quod muneribus tuis obniti non debui. Sed uterque mensuram inplevimus, et tu, quantum princeps tribuere amico posset, et ego, quantum amicus a principe accipere: cetera invidiam augment. quae quidem, ut omnia mortalia, infra tuam magnitudinem iacet, sed mihi incumbit, mihi subveniendum est. quo modo in militia aut via fessus adminiculum orarem, ita in hoc itinere vitae senex et levissimis quoque curis inpar, cum opes meas ultra sustinere non possim, praesidium peto.

TACITUS.

XCVIII.

THE PAGEANT OF THE YEAR.

It ver et Venus, et veris praeununtius ante
 Pennatus graditur zephyrus, vestigia propter
 Flora quibus mater praespargens ante viai
 Cuncta coloribus egregiis et odoribus opplet.
 Inde loci sequitur calor aridus et comes una
 Pulverulenta Ceres *et* etesia flabra aquilonum.
 Inde autumnus adit, graditur simul Euhius Euan.
 Inde aliae tempestates ventique secuntur,
 Altitonans Volturnus et auster fulmine pollens
 Tandem bruma nives adfert pigrumque rigorem;

Prodit hiemps, sequitur crepitans hanc dentibus algor.
 Quo minus est mirum si certo tempore luna
 Gignitur et certo deletur tempore rusus,
 Cum fieri possint tam certo tempore multa.

Solis item quoque defectus lunaeque latebras
 Pluribus e causis fieri tibi posse putandumst.
 Nam cur luna queat terram secludere solis
 Lumine et a terris altum caput obstruere ei,
 Obiciens caecum radiis ardentibus orbem ;
 Tempore eodem aliut facere id non posse putetur
 Corpus quod cassum labatur lumine semper ?
 Solque suos etiam dimittere languidus ignis
 Tempore cur certo nequeat recreareque lumen,
 Cum loca praeteriit flammis infesta per auras,
 Quae faciunt ignis interstingui atque perire ?
 Et cur terra queat lunam spoliare vicissim
 Lumine et oppressum solem super ipsa tenere,
 Menstrua dum rigidas coni perlabitur umbras ;
 Tempore eodem aliut nequeat succurrere lunae
 Corpus vel supra solis perlabier orbem,
 Quod radios interrumpat lumenque profusum ?

LUCRETIVS.

XCIX.

THE LAW OF SALE.

Ac de iure quidem praediorum sancitum est apud nos iure civili, ut in his vendendis vitia dicerentur quae nota essent venditori. Nam cum ex XII tabulis satis esset ea praestari, quae essent lingua nuncupata, quae qui infitiatus esset, dupli poenam subiret, a iure consultis etiam reticentiae poena est constituta. Quidquid enim esset in praedio vitii, id statuerunt, si venditor sciret, nisi nominatim dictum esset, praestari oportere. Ut, cum in arce augurium augures acturi essent, iussissentque T.

Claudium Centumalum, qui aedes in Caelio monte habebat, demoliri eas, quarum altitudo officeret auspiciis: Claudius proscripsit insulam, vendidit: emit P. Calpurnius Lanarius. Huic ab auguribus illud idem denuntiatum est. Itaque Calpurnius cum demolitus esset, cognovissetque, Claudium aedes postea proscripsisse quam esset ab auguribus iussus, arbitrum illum adegit, quidquid sibi dare, facere oporteret ex fide bona. M. Cato sententiam dixit, huius nostri Catonis pater. Ut enim ceteri ex patribus, sic, qui lumen illud progenuit, ex filio est nominandus. Is igitur iudex sic pronuntiavit, cum in venundando rem eam scisset et non pronuntiasset, emptori damnum praestari oportere.

CICERO.

C.

SCIPIO'S ANSWER TO HANNIBAL.

Adversus haec imperator Romanus in hanc fere sententiam respondit. 'Non me fallebat, Hannibal, adventus tui spe Carthaginienses et praesentem indutiarum fidem et spem pacis turbasse. Neque tu id sane dissimulas, qui de condicionibus superioribus pacis omnia subtrahas praeter ea, quae iampridem in nostra potestate sunt. Ceterum, ut tibi curae est, sentire cives tuos, quanto per te onere levantur: sic mihi laborandum est ne, quae tunc pepigerunt, hodie subtracta ex condicionibus pacis, praemia perfidiae habeant. Indigni quibus pateat eadem condicio, etiam ut prosit vobis fraus, petitis. Neque patres nostri priores de Sicilia, neque nos de Hispania fecimus bellum. Et tunc Mamertinorum sociorum periculum, et nunc Sagunti excidium nobis pia ac iusta induerunt arma. Vos lacessisse, et tu ipse fateris et dei testes sunt: qui et illius belli exitum secundum ius fasque dederunt, et huius dant et dabunt. Quod ad me

attinet, et humanae infirmitati memini, et vim fortunae reputo, et omnia quaecumque agimus subiecta esse mille casibus scio. Ceterum, quemadmodum superbe et violenter me faterer facere, si priusquam in Africam traiecissem, te tua voluntate cedentem Italia, et imposito in naves exercitu, ipsum venientem ad pacem petendam aspernarer; sic nunc, quum prope manu conserta restitantiem ac tergiversantem in Africam attraxerim, nulla sum tibi verecundia obstrictus. Proinde si quid ad ea, in quae tum pax conventura videbatur multa quasi navium cum commeatu per indutias expugnatarum, legatorumque violatorum, adiicitur, est quod referam ad consilium. Sin illa quoque gravia videntur, bellum parate, quoniam pacem pati non potuistis.' Ita infecta pace, ex colloquio ad suos quum se recepissent, frustra verba iactata renunciant: armis decernendum esse, habendamque eam fortunam quam dei dedissent.

LIVY.

CI.

DOMESTIC DANGER AT ROME.

Mihi credite, iudices, in hac causa non solum de L. Murenæ, verum etiam de vestra salute sententiam feretis: in discrimen extremum venimus; nihil est iam unde nos reficiamus aut ubi lapsi resistamus. non solum minuenda non sunt auxilia, quae habemus, sed etiam nova, si fieri possit, comparanda. hostis est enim non apud Anienem, quod bello Punico gravissimum visum est, sed in urbe, in foro—di immortales! sine gemitu hoc dici non potest—; non nemo etiam in illo sacrario rei publicae, in ipsa, inquam, curia non nemo hostis est. di faxint ut meus collega, vir fortissimus, hoc Catilinae nefarium latrocinium armatus opprimat, ego togatus, vobis bonisque omnibus adiutoribus, hoc, quod conceptum res publica periculum

parturit, consilio discutiam et comprimam ! sed quid tandem fiet, si haec elapsa de manibus nostris in eum annum, qui consequitur, redundarint ? unus erit consul et is non in administrando bello, sed in sufficiendo collega occupatus ; hunc iam qui impedituri sint, . . illa pestis immanis, importuna [Catilinae] prorumpet, qua poterit, et iam minatur ; in agros suburbanos repente advolabit ; versabitur in rostris furor, in curia timor, in foro coniuratio, in campo exercitus, in agris vastitas ; omni autem in sede ac loco ferrum flammamque metuemus, quae iam diu comparantur : eadem ista omnia, si ornata suis praesidiis erit res publica, facile et magistratum consiliis et privatorum diligentia comprimentur.

CICERO.

CII.

DISTANCE RENDERS MOTION IMPERCEPTIBLE.

Illud in his rebus non est mirabile, quare,
 Omnia cum rerum primordia sint in motu,
 Summa tamen summa videatur stare quiete,
 Praeterquam si quid proprio dat corpore motus,
 Omnis enim longe nostris ab sensibus infra
 Primorum natura jacet : quapropter, ubi ipsa
 Cernere jam nequeas, motus quoque surpere debent.
 Praesertim cum, quae possimus cernere, celent
 Saepe tamen motus spatio diducta locorum.
 Nam saepe in colli tondentes pabula laeta
 Lanigerae reptant pecudes quo quamque vocantes
 Invitant herbae gemmantes rore recenti,
 Et satiati agni ludunt blandeque coruscant ;
 Omnia quae nobis longe confusa videntur
 Et velut in viridi candor consistere colli.
 Praeterea magnae legiones cum loca cursu
 Camporum complent belli simulacra cientes,

Fulgor ibi ad coelum se tollit totaque circum
 Aere renidescit tellus supterque virum vi
 Excitur pedibus sonitus clamoreque montes
 Icti reiectant voces ad sidera mundi
 Et circumvolitant equites mediosque repente
 Tramittunt valido quatientes impete campos.
 Et tamen est quidam locus altis montibus unde
 Stare videntur et in campis consistere fulgor.

LUCRETIVS.

CIII.

THE SHIFTING TIDES OF POPULAR FAVOUR.

At enim in praeturae petitione prior renuntiatus est Servius. pergitisne vos tamquam ex syngrapha agere cum populo, ut quem locum semel honoris cuipiam dederit, eundem reliquis honoribus debeat? quod enim fretum, quem Euripum tot motus, tantas, tam varias habere putatis agitationes fluctuum, quantas perturbationes et quantos aestus habet ratio comitiorum? dies intermissus aut nox interposita saepe perturbat omnia et totam opinionem parva non numquam commutat aura rumoris; saepe etiam sine ulla aperta causa fit aliud atque existimaris, ut non nunquam ita factum esse etiam populus admiretur, quasi vero non ipse fecerit. nihil est incertius volgo, nihil obscurius voluntate hominum, nihil fallacius ratione tota comitiorum. quis L. Philippum summo ingenio, opibus, gratia, nobilitate, a M. Herennio superari posse arbitratus est? quis Q. Catulum, humanitate, sapientia, integritate antecellentem, a Cn. Manlio? quis M. Scaurum, hominem gravissimum, civem egregium, fortissimum senatorem, a Q. Maximo? non modo horum nihil ita fore putatum est, sed ne cum esset factum quidem, qua re ita factum esset intellegi potuit; nam ut tempestates saepe certo aliquo caeli signo commoventur,

saepe improvise nulla ex certa ratione, obscura aliqua ex causa concitantur, sic in hac comitiorum tempestate populari saepe intellegas quo signo commota sit, saepe ita obscura est, ut casu excitata esse videatur.

CICERO.

CIV.

FATHER AND SON.

Ph. Novi ego hoc saeculum, moribus quibus sit :

Malus bonum malum esse volt, ut sit sui similis :
Turbant, miscent mores mali, rapax, avarus, invidus :
Sacrum profanum, publicum privatum habent, hiulca
gens.

Haec ego doleo, haec sunt quae me excruciant, haec
dies noctesque canto ut caveas

Quod manu nequeunt tangere, tantum fas habent
quo manus abstineant :

Cetera rape, trahe, fuge, late.

Lacrimas mi haec quom video, eliciunt, quia ego
ad hoc genus duravi hominum.

Quin prius me ad pluris penetravi ?

Nam hi mores maiorum laudant, eosdem lutitant
quos conlaudent.

His ego de artibus gratiam facio,

Ne inbuas [eis tuum] ingenium.

Meo modo moribus vivo antiquis :

Quae ego tibi praecipio, ea facito.

Nil ego istos moror faeceos mores,

Quibus boni sese dedecorant.

Haec tibi si mea capesses imperia,

Multa bona in pectore considant.

Ly. Semper ego usque ad hanc aetatem ab ineunte
adulescentia

Tuis servivi servitutem imperiis praeceptis, pater.

Pro ingenio ego me liberum esse ratus sum, pro imperio tuo

Meum animum tibi servitutem servire aequom censui.

Ph. Qui homo cum animo inde ab ineunte aetate depugnat suo,

Utrum ita ne esse mavelit ut eum animus aequom censeat,

An ita potius ut parentes eum esse et cognati velint :

Si animus hominem pepulit, actumst, animo servit, non sibi :

Sin ipse animum pepulit, vivit, victor victorum cluet.

Tu si animum vicisti potius quam animus te, 'st quod gaudeas.

[Qui animum vincunt, quam quos animus, semper probiores cluent.

Nimio satiust ut opus est it esse quam ut animo lubet.]

Qui animum vincunt, quam quos animus, semper probiores cluent.

Ly. Istaec ego mi semper habui aetati integumentum meae,

Ne penetrarem me usquam, ubi esset damni conciliabulum,

Ne noctu irem obambulatum neu suum adimerem alteri.

Ne aegritudinem, pater, tibi parerem, parsi sedulo :

Sarta tecta tua praecepta usque habui mea modestia.

PLAUTUS.

CV.

THE CHANGES IN THE CHARACTER OF TIBERIUS.

Congruens crediderim recensere ceteras quoque rei publicae partes, quibus modis ad eam diem habitae sint, quoniam Tiberio mutati in deterius principatus initium ille annus attulit. Iam primum publica negotia et privatorum

maxima apud patres tractabantur, dabaturque primoribus disserere et in adulationem lapsos cohibebat ipse ; mandabatque honores, nobilitatem maiorum, claritudinem militiae, inlustres domi artes spectando, ut satis constaret non alios potiores fuisse. Sua consulibus, sua praetoribus species ; minorum quoque magistratuum exercita potestas ; legesque, si maiestatis quaestio eximeretur, bono in usu. Ac frumenta et pecuniae vectigales, cetera publicorum fructuum societatibus equitum Romanorum agitabantur. Res suas Caesar spectatissimo cuique, quibusdam ignotis ex fama mandabat, semelque adsumpti tenebantur prorsus sine modo, cum plerique isdem negotiis insenescerent. Plebes acri quidem annona fatigabatur, sed nulla in eo culpa ex principe : quin infecunditati terrarum aut asperis maris obviam iit, quantum impendio diligentiaque poterat. Et ne provinciae novis oneribus turbarentur utque vetera sine avaritia aut crudelitate magistratuum tolerarent, providebat : corporum verbera, ademptiones bonorum aberant. Rari per Italiam Caesaris agri, modesta servitia, intra paucos libertos domus ; ac si quando cum privatis disceptaret, forum et ius.

Quae cuncta non quidem comi via, sed horridus ac plerumque formidatus, retinebat tamen, donec morte Drusi verterentur : nam dum superfuit, mansere, quia Seianus incipiente adhuc potentia bonis consiliis notescere volebat, et ultor metuebatur non occultus odii, set crebro querens incolumi filio adiutorem imperii alium vocari. Et quantum superesse ut collega dicatur ? primas dominandi spes in arduo : ubi sis ingressus, adesse studia et ministros. Exstructa iam sponte praefecti castra, datos in manum milites ; cerni effigiem eius in monimentis Cn. Pompei ; communes illi cum familia Drusorum fore nepotes : precandam post haec modestiam, ut contentus esset.

TACITUS.

CVI.

MINE AND COUNTERMINE.

Itaque, quum aperta vi parum procederet consuli res, cuniculum occultum, vineis ante contexto loco, agere instituit. et aliquamdiu, quum dies noctesque in opere essent, non solum sub terra fodientes, sed egerentes etiam humum, fefellere hostem. Repente cumulus terrae eminens index operis oppidanis fuit, pavidique, ne iam subrutis muris, facta via esset in urbem, fossam intra murum e regione eius operis, quod vineis contextum erat, ducere instituunt. cuius ubi ad tantam altitudinem, quantae esse solum infimum cuniculi poterat pervenerunt, silentio facto, pluribus locis aure admota, sonitum fodientium captabant. Quem ubi acceperunt, aperiunt rectam in cuniculum viam; nec fuit magni operis; momento enim ad inane, suspenso fulturis ab hostibus muro, pervenerunt. Ibi commissis operibus, quum e fossa in cuniculum pateret iter, primo ipsis ferramentis, quibus in opere usi erant, dein celeriter armati etiam subeuntes, occultam sub terra ediderunt pugnam. Segnior deinde ea facta est; intersaepientibus cuniculum, ubi vellent, nunc ciliciis praetentis, nunc foribus raptim objectis. Nova etiam haud magni operis adversus eos, qui in cuniculo erant, excogitata res est. Dolium a fundo pertusum, qua fistula modica inseri posset, et fistulam ferream operculumque dolii ferreum, et ipsum pluribus locis perforatum, fecerunt. Hoc tenui pluma completum dolium ore in cuniculum verso posuerunt. Per operculi foramina praelongae hastae, quas sarissas vocant, ad summovendos hostes eminebant. scintillam levem ignis inditam plumae, folle fabrili ad caput fistulae imposito, flando accenderunt. Inde non solum magna vis fumi, sed acrior etiam foedo quodam nidore ex adusta pluma, quum

totum cuniculum complexset, vix durare quisquam intus poterat.

LIVY.

CVII.

THE UTILITY OF ACCUSERS.

Qua re facile omnes patimur esse quam plurimos accusatores, quod innocens, si accusatus sit, absolvi potest; nocens, nisi accusatus fuerit, condemnari non potest; utilius est autem absolvi innocentem quam nocentem causam non dicere. anseribus cibaria publice locantur et canes aluntur in Capitolio, ut significant si fures venerint; at fures internoscere non possunt; significant tamen, si qui noctu in Capitolium venerint, et quia id est suspitiosum, tametsi bestiae sunt, tamen in eam partem potius peccant, quae est cautior. quodsi luce quoque canes latrent, cum deos salutatum aliqui venerint, opinor, eis crura suffringantur, quod acres sint etiam tum, cum suspitio nulla sit. simillima est accusatorum ratio: alii vestrum anseres sunt, qui tantum modo clamant, nocere non possunt, alii canes, qui et latrare et mordere possunt; cibaria vobis praeberi videmus; vos autem maxime debetis in eos impetum facere, qui merentur; hoc populo gratissimum est: deinde, si voletis, etiam tum, cum veri simile erit aliquem commisisse, in suspitione latratote. id quoque concedi potest. sin autem sic agetis, ut arguatis aliquem patrem occidisse neque dicere possitis aut qua re aut quo modo ac tantum modo sine suspitione latrabitis, crura quidem vobis nemo suffringet, sed si ego hos bene novi, litteram illam, cui vos usque eo inimici estis, ut etiam Kal. omnis oderitis, ita vehementer ad caput adfigent, ut postea neminem alium nisi fortunas vestras accusare possitis.

CICERO.

CVIII.

THE PARASITE.

Miser homost, qui ipse sibi quod edit quaerit et id
aegre invenit.

Set illest miserior, qui et aegre quaerit et nihil invenit.
Ille miserrimus est, qui, quom esse cupiit, quod edit
non habet.

Nam hercle ego huic die, si liceat, oculos ecfodiam
lubens :

Ita malignitate oneravit omnis mortalis mihi.
Neque ieiuniosorem nec magis ecfertum fame
Vidi nec quoi minus procedat quidquid facere occeperit ;
Ita venter gutturque resident esurialis ferias.

Ilicet parasiticae arti maxumam in malam crucem :

Ita iuventus iam ridiculos inopes ab se segregat.
Nil morantur iam Lacones imi supseli viros,
Plagipatidas, quibus sunt verba sine penu et pecunia.
Eos requirunt, qui lubenter quom ederint, reddant domi.
Ipsi opsonant, quae parasitorum ante erat provincia.
Ipsi de foro tam aperto capite ad lenones eunt,
Quam in tribu sontis aperto capite condemnant reos,
Neque ridiculos iam terunci faciunt. Sese omnes
amant.

Nam uti dudum hinc abii, accessi ad adolescentis in
foro :

‘ Salvete ’ inquam : ‘ quo imus una ad prandium ? ’
atque illi tacent.

‘ Quis ait “ hoc ” aut quis profitetur ? ’ inquam : quasi
muti silent,

Neque me rident. ‘ Ubi cenamus [hodie] ? ’ inquam
atque illi abnuont.

Dico unum ridiculum dictum de dictis melioribus,
Quibus solebam menstrualis epulas ante apiscier :

Nemo ridet. Scivi extemplo rem de conpecto geri.
Ne canem quidem inritatam voluit quisquam imitarier.
Saltem, si non arriderent, dentis ut restringerent.

PLAUTUS.

CIX.

THE DEAD MISTRESS.

At mihi non oculos quisquam clamavit euntis ;
Unum impetrassem, te revocante, diem.
Nec crepuit fissa me propter arundine custos,
Laesit et obiectum tegula curta caput.
Denique quis nostro curvum te funere vidit ?
Atram quis lacrimis incaluisse togam ?
Si piguit portas ultra procedere, at illuc
Iussisses, lectum lentius ire meum.
Cur ventos non ipse rogis, ingrata, petisti ?
Cur nardo flammae non oluere meae ?
Hoc etiam grave erat, nulla mercede hyacinthos
Iniicere et fracto busta piare cado.
Lygdamus uratur, candescat lamina vernae
(Sensi ego, quum insidiis pallida vina bibi) ;
At Nomas arcanas tollat versuta salivas :
Dicet damnatas ignea testa manus.
Quae modo per viles inspecta est publica noctes,
Haec nunc aurata cyclade signat humum ;
Et graviora rependit iniquis pensa quasillis,
Garrula de facie si qua locuta mea est,
Nostraque quod Petale tulit ad monumenta coronas,
Codicis immundi vincula sentit anus ;
Caeditur et Lalage tortis suspensa capillis,
Per nomen quoniam est ausa rogare meum.

PROPERTIUS.

CX.

THE SPEECH OF CURTIUS MONTANUS.

Occurrit truci oratione Curtius Montanus, eo usque progressus, ut post caedem Galbae datam interfectori Pisonis pecuniam a Regulo adpetitumque morsu Pisonis caput obiectaret. ‘Hoc certe’ inquit ‘Nero non coegit, nec dignitatem aut salutem illa saevitia redemisti. Sane toleremus istorum defensiones, qui perdere alios quam periclitari ipsi maluerunt: te securum reliquerat exul pater et divisa inter creditores bona, nondum honorum capax aetas, nihil quod ex te concupisceret Nero, nihil quod timeret. Libidine sanguinis et hiatu praemiorum ignotum adhuc ingenium et nullis defensionibus expertum caede nobili inbuisti, cum ex funere rei publicae raptis consularibus spoliis, septuagiens sestertio saginatus et sacerdotio fulgens innoxios pueros, inlustres senes, conspicuas feminas eadem ruina prosterneret, cum segnitiam Neronis incusares, quod per singulas domos seque et delatores fatigaret: posse universum senatum una voce subverti. Retinete, patres conscripti, et reservate hominem tam expediti consilii, ut omnis aetas instructa sit, et quo modo senes nostri Marcellum, Crispum, iuvenes Regulum imitentur. Invenit etiam aemulos infelix nequitia: quid si floreat vigeatque? Et quem adhuc quaestorium offendere non audemus, praetorium et consularem visuri sumus? an Neronem extremum dominorum putatis? idem crediderant qui Tiberio, qui Gaio superstites fuerunt, cum interim instabilior et saevior exortus est. Non timemus Vespasianum; ea principis aetas, ea moderatio: sed diutius durant exempla quam mores. Elanguimus, patres conscripti, nec iam ille senatus sumus, qui occiso Nerone delatores et ministros more maiorum puniendos flagitabat. Optimus est post malum principem dies primus.’

TACITUS.

CXI.

THE MUSIC OF THE SPHERES.

Quae cum intuerer stupens, ut me recepi, Quid? hic inquam, quis est qui complet aures meas tantus et tam dulcis sonus? Hic est, inquit ille, qui intervallis disiunctus imparibus, sed tamen pro rata parte ratione distinctis impulsu et motu ipsorum orbium efficitur et acuta cum gravibus temperans varios aequabiliter concentus efficit: nec enim silentio tanti motus incitari possunt, et natura fert ut extrema ex altera parte graviter ex altera autem acute sonent. Quam ob caussam summus ille caeli stellifer cursus, cuius conversio est concitior, acuto et excitato movetur sono, gravissimo autem hic lunaris atque infimus: nam terra nona immobilis manens una sede semper haeret, complexa medium mundi locum. Illi autem octo cursus, in quibus eadem vis est duorum, septem efficiunt distinctos intervallis sonos, qui numerus rerum omnium fere nodus est, quod docti homines nervis imitati atque cantibus aperuere sibi reditum in hunc locum, sicut alii, qui praestantibus ingeniis in vita humana divina studia coluerunt. Hoc sonitu oppletae aures hominum obsurduerunt: nec est ullus hebetior sensus in vobis, sicut, ubi Nilus ad illa, quae Catadupa nominantur, praecipitat ex altissimis montibus, ea gens, quae illum locum accolit, propter magnitudinem sonitus sensu audiendi caret. Hic vero tantus est totius mundi incitatissima conversione sonitus, et eum aures hominum capere non possint, sicut intueri solem adversum nequitis, eiusque radiis acies vestra sensusque vincitur. Haec ego admirans referebam tamen oculos ad terram identidem.

CICERO.

CXII.

A WOMAN TEMPTS TO TREACHERY.

Nobis quoquo modo traditum non occultare in animo fuit, quamvis absurdum videretur aut inanem ad spem Antoniam nomen et periculum commodavisse, aut Pisonem, notum amore uxoris, alii matrimonio se obstrinxisse, nisi si cupido dominandi cunctis affectibus flagrantior est. Sed mirum quam inter diversi generis, ordinis, aetatis, sexus, dites, pauperes, taciturnitate omnia cohibita sint, donec proditio coepit e domo Scaevini; qui pridie insidiarum multo sermone cum Antonio Natale, dein regressus domum testamentum obsignavit, promptum vagina pugionem, de quo supra rettuli, vetustate obtusum increpans asperari saxo et in mucronem ardere iussit, eamque curam liberto Milicho mandavit. Simul affluentius solito convivium initum, servorum carissimi libertate et alii pecunia donati. Atque ipse maestus et magnae cogitationis manifestus erat, quamvis laetitiam vagis sermonibus simularet. Postremo vulneribus ligamenta, quibusque sistitur sanguis, parare eundem Milichum monet; sive gnarum coniurationis et illuc usque fidum, seu nescium et tunc primum arreptis suspicionibus, ut plerique tradidere de consequentibus. Nam cum secum servilis animus praemia perfidiae reputavit, simulque immensa pecunia et potentia obversabantur, cessit fas et salus patroni et acceptae libertatis memoria. etenim uxoris quoque consilium assumpserat muliebre ac deterius: quippe ultro metum intentabat, multosque astitisse liberos ac servos, qui eadem viderint; nihil profuturum unius silentium; at praemia penes unum fore, qui indicio praevenisset.

TACITUS.

CXIII.

WHY POLITICS FELL INTO BAD HANDS.

Verisimillimum mihi videtur, quodam tempore neque in publicis rebus infantes et insipientes homines solitos esse versari, nec vero ad privatas causas magnos ac disertos homines accedere : sed cum a summis viris maximae res administrarentur, arbitror alios fuisse non incallidos homines, qui ad parvas controversias privatorum accederent. Quibus in controversiis cum saepe a mendacio contra verum homines stare consuescerent, dicendi assiduitas aluit audaciam, ut necessario superiores illi propter iniurias civium resistere audacibus et opitulari suis quisque necessariis cogerentur. Itaque cum in dicendo saepe par, nonnunquam etiam superior visus esset is qui, omisso studio sapientiae, nihil sibi praeter eloquentiam comparasset, fiebat, ut et multitudinis et suo iudicio dignus qui rempublicam gereret videretur. Hinc nimirum non iniuria cum ad gubernacula rei publicae temerarii atque audaces homines accesserant, maxima ac miserrima naufragia fiebant. Quibus rebus tantum odii atque invidiae suscepit eloquentia ut homines ingeniosissimi, quasi ex aliqua turbida tempestate in portum, sic ex seditiosa et tumultuosa vita se in studium aliquod traderent quietum. Quare mihi videntur postea cetera studia recta atque honesta, per otium concelebrata ab optimis, enituisse : hoc vero a plerisque eorum desertum obsolevisse eo tempore, quo multo vehementius erat retinendum et studiosius adaugendum.

CICERO.

CXIV.

A FISHERMAN'S QUARREL.

Gripus. Quod scelus hodie hoc inveni. *Trachalio*. Verba facimus : it dies.

Vide sis quoius arbitrato nos vis facere? *Gr*. Viduli Arbitrato. *Tr*. Ita enimvero? stultus es. *Gr*. Salve, Thales.

Tr. Tu istunc hodie non feres nisi das sequestrum aut arbitrum

Quoius haec res arbitrato fiat. *Gr*. quaeso sanun' es?

Tr. Sum elleborosus. *Gr*. At ego cerritus : hunc non amittam tamen. . . .

Mitte rudentem, sceleste. *Tr*. Mittam : omitte vidulum.

Gr. Numquam hercle hinc hodie ramenta fies fortunator.

Tr. Non probare pernegando mihi potes nisi pars datur Aut ad arbitrum reditur aut sequestro ponitur.

Gr. Quemne ego excepi in mari? *Tr*. Ast ego inspectavi e litore.

Gr. Mea opera et labore et rete et horia. *Tr*. Numqui minus,

Si veniat nunc dominus quoiust, ego qui inspectavi procul

Te hunc habere fur sum quam tu? *Gr*. Nihilo. *Tr*. Mane, mastigia :

Quo argumento socius non sum et fur sum facdum ex te sciam.

Gr. Nescio : neque ego istas vostras leges urbanas scio, Nisi quia hunc meum esse dico. *Tr*. Et ego item esse aio meum.

Gr. Mane iam : repperi quo pacto nec fur nec socius sies.

Tr. Quo pacto? *Gr*. Sine me hinc abire : tu abi tacitus tuam viam. . . .

Tr. Ecquid conditionis audes ferre? *Gr.* Iam dudum fero :

Ut abeas, rudentem amittas, mihi molestus ne sies.

Tr. Mane dum refero conditionem. *Gr.* Te opsecro hercle aufer modo.

PLAUTUS.

CXV.

PISO INTRIGUES AGAINST GERMANICUS.

At Cn. Piso, quo properantius destinata inciperet, civitatem Atheniensium turbido incessu exterritam oratione saeva increpat, oblique Germanicum perstringens, quod contra decus Romani nominis non Athenienses tot cladibus extinctos, sed conluviem illam nationum comitate nimia coluisset : hos enim esse Mithridatis adversus Sullam, Antonii adversus divum Augustum socios. Etiam vetera obiectabat, quae in Macedones inprosperare, violenter in suos fecissent, offensus urbi propria quoque ira, quia Theophilum quendam Areo iudicio falsi damnatum precibus suis non concederent. Exim navigatione celeri per Cycladas et compendia maris adsequitur Germanicum apud insulam Rhodum, haud nescium quibus insectationibus petitus foret : sed tanta mansuetudine agebat, ut, cum orta tempestas raperet in abrupta possetque interitus inimici ad casum referri, miserit triremis quarum subsidio discrimini eximeretur. Neque tamen mitigatus Piso, et vix diei moram perpessus linquit Germanicum praevenitque. Et postquam Suriam ac legiones attigit, largitione, ambitu, infimos manipularium iuvando, cum veteres centuriones, severos tribunos demoveret locaque eorum clientibus suis vel deterrimo cuique attribueret, desidiam in castris, licentiam in urbibus, vagum ac lascivientem per agros militem sineret, eo usque corruptionis provectus est, ut

sermone vulgi parens legionum haberetur. Nec Plancina se intra decora feminis tenebat, sed exercitio equitum, decursibus cohortium interesse, in Agrippinam, in Germanicum contumelias iacere, quibusdam etiam bonorum militum ad mala obsequia promptis, quod haud invito imperatore ea fieri occultus rumor incedebat. Nota haec Germanico, sed praeverti ad Armenios instantior cura fui

TACITUS.

CXVI.

A BANQUET TO THE GODS.

Post hunc consequitur sollerti corde Prometheus.
 Extenuata gerens veteris vestigia poenae,
 Quam quondam silici restrictus membra catena
 Persolvit pendens e verticibus praeruptis.
 Inde pater divum sancta cum coniuge natisque
 Advenit caelo, te solum, Phoebe, relinquens
 Unigenamque simul cultricem montibus Idri :
 Pelea nam tecum pariter soror aspernata est,
 Nec Thetidis taedas voluit celebrare iugales.

Qui postquam niveos flexerunt sedibus artus,
 Large multiplici constructae sunt dape mensae,
 Cum interea infirmo quatientes corpora motu
 Veridicos Parcae coeperunt edere cantus.
 His corpus tremulum complectens undique vestis
 Candida purpurea talos incinxerat ora,
 At roseo niveae residebant vertice vittae,
 Aeternumque manus carpebant rite laborem.
 Laeva colum molli lana retinebat amictum,
 Dexterata tum leviter deducens fila supinis
 Formabat digitis, tum prono in pollice torquens
 Libratum tereti versabat turbine fusum ;
 Atque ita decerpens acquabat semper opus dens,

Laneaue aridulis haerebant morsa labellis
 Quae prius in levi fuerant exstantia filo.
 Ante pedes autem candentis mollia lanae
 Vellera virgati custodibant calathisci.
 Haec tum clarisona pellentes vellera voce
 Talia divino fuderunt carmine fata,
 Carmine, perfidiae quod post nulla arguet aetas.

‘O decus eximium magnis virtutibus augens,
 Emathiae tutamen opis, clarissime nato,
 Accipe quod laeta pandunt tibi luce sorores,
 Veridicum oraculum : sed vos, quae fata sequuntur,
 Currite ducentes subtegmina, currite, fusi.

Adveniet tibi iam portans optata maritis
 Hesperus ; adveniet fausto cum sidere coniux,
 Quae tibi flexoanimo mentis perfundat amorem,
 Languidulosque paret tecum coniungere somnos,
 Levia substernens robusto brachia collo.
 Currite docentes subtegmina, currite, fusi.’

CATULLUS.

CXVII.

THE FALL OF A THEATRE.

Nam coepto apud Fidenam amphitheatro Atilius quidam libertini generis, quo spectaculum gladiatorum celebraret, neque fundamenta per solidum subdidit, neque firmis nexibus ligneam compagem superstruxit, ut qui non abundantia pecuniae nec municipali ambitione, sed in sordida mercede id negotium quaesivisset. Adfluxere avidi talium, imperitante Tiberio procul voluptatibus habiti, virile ac muliebre secus, omnis aetas, ob propinquitatem loci effusius ; unde gravior pestis fuit, conferta moles dein convulsa dum ruit intus aut in exteriora effunditur, immensamque vim mortalium, spectaculo intentos aut qui circum adstabant, praeceps trahit atque

operit. Et illi quidem quos principium stragis in mortem adflixerat, ut tali sorte, cruciatum effugere. Miserandi magis quos abrupta parte corporis nondum vita deseruerat; qui per diem visu, per noctem ululatibus et gemitu coniuges aut liberos noscebant. Iam ceteri fama exciti, hic fratrem, propinquum ille, alius parentes lamentari.

TACITUS.

CXVIII.

RHYTHMICAL SENTENCES.

Genus illud tertium explicetur quale sit numerosae et aptae orationis, quod qui non sentiunt, quas aures habeant, aut quid in his hominis simile sit, nescio. Meae quidem et perfecto completoque verborum ambitu gaudent et curta sentiunt, nec amant redundantia. Quid dico meas? conciones saepe exclamare vidi, cum apte verba cecidissent. Id enim exspectant aures, ut verbis colligantur sententiae. Non erat hoc apud antiquos. Et quidem nihil aliud fere non erat. Nam et verba eligebant et sententias graves et suaves reperiebant, sed eas aut vinciebant aut explebant parum. Hoc me ipsum delectat, inquit. Quid si antiquissima illa pictura paucorum colorum magis quam haec iam perfecta delectet? Illa nobis sit, credo, repetenda: haec scilicet repudianda. Nominibus veterum gloriantur. Habet autem, ut in aetatibus auctoritatem senectus, sic in exemplis antiquitas: quae quidem apud me ipsum valet plurimum. Nec ego id quod deest antiquitati flagito potius quam laudo quod est: praesertim cum ea maiora iudicem quae sunt quam illa quae desunt. Plus est enim in verbis et in sententiis boni, quibus illi excellunt, quam in conclusione sententiarum, quam non habent.

CICERO.

CXIX.

'HE SANG WHAT SPIRIT THROUGH THE WHOLE MASS
IS SPREAD.'

Principio caelum ac terras camposque liquentis
Lucentemque globum lunae titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem et magno se corpore miscet.
Inde hominum pecudumque genus vitaeque volantum
Et quae marmoreo fert monstra sub aequore pontus.
Igneus est ollis vigor et caelestis origo
Seminibus, quantum non noxia corpora tardant
Terrenique hebetant artus moribundaque membra.
Hinc metuunt cupiuntque, dolent gaudentque, neque
auras

Dispiciunt clausae tenebris et carcere caeco.
Quin et supremo cum lumine vita reliquit,
Non tamen omne malum miseris nec funditus omnes
Corporea excedunt pestes, penitusque necesse est
Multa diu concreta modis inolescere miris.
Ergo exercentur poenis veterumque malorum
Supplicia expendunt: aliae panduntur inanis
Suspensae ad ventos; aliis sub gurgite vasto
Infectum eluitur scelus aut exuritur igni;
Quisque suos patimur manis; exinde per amplum
Mittimur Elysium et pauci laeta arva tenemus;
Donec longa dies, perfecto temporis orbe,
Concretam exemit labem purumque relinquit
Aetherium sensum atque aurai simplicis ignem.
Has omnis, ubi mille rotam volvere per annos,
Lethaeum ad fluvium deus evocat agmine magno,
Scilicet inmemores supera ut convexa revisant
Rursus et incipiant in corpora velle reverti.

CXX.

CORBULO RESTORES MILITARY DISCIPLINE.

Sed Corbuloni plus molis adversus ignaviam militum quam contra perfidiam hostium erat. Quippe Syria transmotae legiones, pace longa segnes, munia Romanorum aegerrime tolerabant. Satis constitit fuisse in eo exercitu veteranos, qui non stationem, non vigiliis inissent, vallum fossamque quasi nova et mira viserent, sine galeis, sine loriceis, nitidi et quaestuosi, militia per oppida expleta. Igitur dimissis quibus senectus aut valitudo adversa erat, supplementum petivit. Et habiti per Galatiam Cappadociamque dilectus, adiectaque ex Germania legio cum equitibus alariis et peditatu cohortium. Retentusque omnis exercitus sub pellibus, quamvis hieme saeva adeo, ut obducta glacie nisi effossa humus tentoriis locum non praeberet. Ambusti multorum artus vi frigoris, et quidam inter excubias exanimati sunt. Annotatusque miles, qui fascem lignorum gestabat, ita praeeriguisse manus, ut oneri adhaerentes truncis brachiis deciderent. Ipse cultu levi, capite intecto, in agmine, in laboribus frequens adesse; laudem strenuis, solatium invalidis, exemplum omnibus ostendere.

TACITUS.

CXXI.

THE GOOD MAN.

At vero, si qui voluerit animi sui complicatam nationem evolvere, iam se ipse doceat eum virum bonum esse, qui prosit quibus possit, noceat nemini nisi lacessitus iniuria. Quid ergo? Hic non noceat, qui quodam quasi veneno perficiat ut veros heredes moveat, in eorum locum ipse succedat? 'Non igitur faciat,' dixerit quis, 'quod utile sit, quod expediat?' immo intellegat nihil nec expedire nec utile esse, quod sit iniustum: hoc qui non didicerit,

bonus vir esse non poterit. C. Fimbriam consularem au-
diebam de patre nostro puer iudicem M. Lutatio Pinthiae
fuisse, equiti Romano sane honesto, cum is sponsionem
fecisset ni vir bonus esset; itaque ei dixisse Fimbriam se
illam rem numquam iudicaturum, ne aut spoliaret fama
probatum hominem, si contra iudicavisset, aut statuisset
videretur virum bonum esse aliquem, cum ea res innu-
merabilibus officiis et laudibus contineretur. Huic
igitur viro bono, quem Fimbria etiam, non modo Socrates
noverat, nullo modo videri potest quicquam esse utile,
quod non honestum sit; itaque talis vir non modo facere,
sed ne cogitare quidem quicquam audebit, quod non
audeat praedicare. Haec non turpe est dubitare philo-
sophos, quae ne rustici quidem dubitent? A quibus
natum est id, quod iam contritum est vetustate, pro-
verbium: cum enim fidem alicuius bonitatemque lau-
dant, dignum esse dicunt, quicum in tenebris mices. Hoc
quam habet vim nisi illam, nihil expedire quod non
deceat, etiam si id possis nullo refellente obtinere?
Videsne hoc proverbio neque Gygi illi posse veniam
dari neque huic, quem paulo ante fingebam digitorum
percussione hereditates omnium posse converrere? Ut
enim, quod turpe est, id, quamvis occultetur, tamen
honestum fieri nullo modo potest, sic, quod honestum
non est, id utile ut sit effici non potest adversante et
repugnante natura.

CICERO.

CXXII.

A CONTEST OF SONG.

Monte suo senior iudex consedit, et aures
Liberat arboribus. Quercu coma caerulea tantum
Cingitur, et pendent circum cava tempora glandes.
Isque deum pecoris spectans 'in iudice' dixit

'Nulla mora est.' Calamis agrestibus insonat ille :
 Barbaricoque Midan—aderat nam forte canenti—
 Carmine delenit. Post hunc sacer ora retorsit
 Tmolus ad os Phoebi. Voltum sua silva secuta est.
 Ille caput flavum lauro Parnaside vinctus
 Verrit humum Tyrio saturata murice palla :
 Instructamque fidem gemmis et dentibus Indis
 Sustinet a laeva. Tenuit manus altera plectrum.
 Artificis status ipse fuit. Tum stamina docto
 Pollice sollicitat. Quorum dulcedine captus
 Pana iubet Tmolus citharae summittere cannas.
 Iudicium sanctique placet sententia montis
 Omnibus. Arguitur tamen, atque iniusta vocatur
 Unius sermone Midae. Nec Delius aures
 Humanam stolidas patitur retinere figuram :
 Sed trahit in spatium, villisque albentibus implet,
 Instabilesque imo facit et dat posse moveri.

OVID.

CXXIII.

A PEERLESS LADY.

Qui nullam tibi dicebas iam posse nocere,
 Haesisti : cecidit spiritus ille tuus.
 Vix unum potes, infelix, requiescere mensem
 Et turpis de te iam liber alter erit.
 Querebam, sicca si posset piscis arena,
 Nec solitus ponto vivere torvus aper ;
 Aut ego si possem studiis vigilare severis :
 Differtur, nunquam tollitur ullus amor.
 Nec me tam facies quamvis sit candida cepit,
 Lilia nec domina sint magis alba mea :
 Ut Maeotica nix minio si certet Hiberno,
 Utque rosae puro lacte natant folia ;
 Nec de more comae per levia colla fluentes,
 Non oculi, geminae, sidera nostra, faces ;

Nec si qua Arabio lucet bombyce puella,
Non sum de nihilo blandus amator ego,
Quantum quod posito formose saltat Iaccho,
Egit ut évantes dux Ariadna choros ;
Et quantum, Aeolio cum tentat carmina plectro,
Par Aganippeae ludere docta lyrae ;
Et sua cum antiquae committit scripta Corinnae,
Carminaque Erinnes non putat aequa suis.
Num tibi nascenti primis, mea vita, diebus
Candidus argutum sternuit omen Amor ?
Haec tibi contulerunt caelestia munera divi,
Haec tibi ; ne matrem forte dedisse putes.
Non non humani sunt partus talia dona ;
Ista decem menses non peperere bona.
Gloria Romanis una es tu nata puellis ;
Romana accumbes prima puella Iovi.
Nec semper nobiscum humana cubilia vises ;
Post Helenam haec terris forma secunda redit.

PROPERTIUS.

CXXIV.

QUEM QUISQUE ODIT PERIISSE EXPEDIT.

Multorum autem odiis nullas opes posse obsistere, si antea fuit ignotum, nuper est cognitum. Nec vero huius tyranni solum, quem armis oppressa pertulit civitas paretque cum maxime mortuo, interitus declarat, quantum odium hominum valeat ad pestem, sed reliquorum similes exitus tyrannorum, quorum haud fere quisquam talem interitum effugit. Malus enim est custos diuturnitatis metus, contraque benevolentia fidelis vel ad perpetuitatem. Sed iis, qui vi oppressos imperio coercent, sit sane adhibenda saevitia, ut eris in famulos, si aliter teneri non possunt : qui vero in libera civitate ita se instruunt ut metuantur, iis nihil potest esse dementius.

Quamvis enim sint demersae leges alicuius opibus, quamvis timefacta libertas, emergunt tamen haec aliquando aut iudiciis tacitis aut occultis de honore suffragiis. Acriores autem morsus sunt intermissae libertatis quam retentae. Quod igitur latissime patet neque ad incolumitatem solum, sed etiam ad opes et potentiam valet plurimum, id amplectamur ut metus absit, caritas retineatur. Ita facillime quae volumus et privatis in rebus et in re publica consequemur. Etenim qui se metui volent, a quibus metuentur, eosdem metuant ipsi necesse est.

CICERO.

CXXV.

AN AWFUL TRYST.

Talibus infelix contra sua regna venenis
 Induitur, noctique tremens infertur opacae.
 Dat dextram vocemque Venus, blandisque paventem
 Alloquiis iunctoque trahit per moenia passu.
 Hic iterum extremae nequidquam in limine portae
 Substitit, atque iterum fletus animique soluti;
 Respexitque deum paulumque his vocibus haesit;
 Ipse rogat certe, meque ipse implorat Iason?
 Nullane culpa subest? labes non ulla pudoris,
 Nullus amor? nec turpe viro servire precanti?
 Illa nihil contra, vocesque abrumpit inanes.
 Et iamiam magico per opaca silentia Colchis
 Coeperat ire sono, monstrataque condere vultus
 Numina, cumque suis averti collibus amnes;
 Iam stabulis gregibusque pavor strepitusque sepulcris
 Inciderat; stupet ipsa gravi nox tardior umbra.
 Iamque tremens longo sequitur Venus; utque sub altas
 Pervenere trabes divaeque triformis in umbram,
 Hic subito ante oculos nondum speratus Iason

Emicuit, viditque prior conterrita virgo.
 Atque hic se profugam volucris Thaumantias ala
 Sustulit; inde Venus dextrae dilapsa tenenti.
 Obvius ut sera quum se sub nocte magistris
 Impingit, pecorique pavor, qualesve profundum
 Per chaos occurrunt caecae sine vocibus umbrae:
 Haud secus in mediis noctis nemorisque tenebris
 Inciderant ambo attoniti iuxtaque subibant
 Abietibus tacitis aut immotis cyparissis
 Assimiles, rapidus nondum quas miscuit Auster.

VALERIUS FLACCUS.

CXXVI.

A FATAL FORGETFULNESS.

Namque ferunt olim, classi cum moenia Divae
 Linquentem gnatum ventis concrederet Aegeus,
 Talia complexum iuveni mandata dedisse:
 'Gnate mihi longa iocundior unice vita,
 Gnate, ego quem in dubios cogor dimittere casus,
 Reddite in extrema nuper mihi fine senectae,
 Quandoquidem fortuna mea ac tua fervida virtus
 Eripit invito mihi te, cui languida nondum
 Lumina sunt gnati cara saturata figura,
 Non ego te gaudens laetanti pectore mittam,
 Nec te ferre sinam fortunae signa secundae,
 Sed primum multas expromam mente querellas,
 Canitiem terra atque infuso pulvere foedans,
 Inde infecta vago suspendam lintea malo,
 Nostros ut luctus nostraeque incendia mentis
 Carbasus obscurata dicat ferrugine Hibera.
 Quod tibi si sancti concesserit incola Itoni,
 Quae nostrum genus ac sedes defendere Erechthi
 Annuit, ut tauri respergas sanguine dextram,
 Tum vero facito ut memori tibi condita corde
 Haec vigeant mandata nec ulla oblitteret aetas;

Ut simul ac nostros invisent lumina collis,
 Funestam antennae deponant undique vestem,
 Candidaque intorti sustollant vela rudentes,
 Lucida qua splendent summi carchesia mali:
 Quam primum cernens ut laeta gaudia mente
 Agnoscam, cum te reducem aetas prospera sistet.
 Haec mandata prius constanti mente tenentem
 Thesea ceu pulsae ventorum flamine nubes
 Aerium nivei montis liquere cacumen.
 At pater, ut summa prospectum ex arce petebat,
 Anxia in assiduos absumens lumina fletus,
 Cum primum inflati conspexit lintea veli,
 Praecipitem sese scopulorum e vertice iecit.

CATULLUS.

CXXVII.

DEATH OF VITELLIUS.

Vitellius, capta urbe, per aversam Palatii partem, Aventinum, in domum uxoris, sellula defertur: ut si diem latebra vitavisset, Tarracinam ad cohortes fratremque perfugeret. Dein mobilitate ingenii et quae natura pavoris est, cum omnia metuenti praesentia maxime displicerent, in Palatium regreditur, vastum desertumque: dilapsis etiam infimis servitiorum, aut occursum eius declinantibus. Terret solitudo et tacentes loci: tentat clausa: inhorrescit vacuis; fessusque misero errore, et pudenda latebra semet occultans, ab Iulio Placido, tribuno cohortis, protrahitur. Vincitae pone tergum manus: laniata veste, foedum spectaculum, ducebatur, multis increpantibus, nullo illacrimante. Deformitas exitus misericordiam abstulerat. Obvius e Germanicis militibus, Vitellium intesto ictu per iram, vel quo maturius ludibrio eximeret, an tribunum appetierit in incerto fuit: aurem tribuni amputavit, ac statim confossus est. Vitellium, infestis mucronibus coactum modo erigere os et

offerre contumeliis, nunc cadentes statuas suas, plerumque rostra aut Galbae occisi locum contueri, postremo ad Gemonias, ubi corpus Flavii Sabini iacuerat, propulere. Vox una non degeneris animi excepta, cum tribuno insultanti 'se tamen imperatorem eius fuisse' respondit. Ac deinde ingestis vulneribus concidit.

TACITUS.

CXXVIII.

THE LOST TABLETS.

Ergo tam doctae nobis periire tabellae,
 Scripta quibus pariter tot periire bona!
 Has quondam nostris manibus detriverat usus,
 Qui non signatas iussit habere fidem.
 Illae iam sine me norant placare puellam,
 Et quaedam sine me verba diserta loqui.
 Non illas fixum caras effecerat aurum:
 Vulgari buxo sordida cera fuit.
 Qualescumque, mihi semper mansere fideles,
 Semper et effectus promeruere bonos.
 Forsitan haec illis fuerant mandata tabellis:
 'Irascor; quoniam es, lente, moratus heri.
 An tibi nescio quae visa est formosior? An tu
 Non benè de nobis crimina ficta iacis?'
 Aut dixit 'Venies hodie, cessabimus una:
 Hospitium tota nocte paravit Amor.'
 Et quaecumque volens reperit non stulta puella,
 Garrula cum blandis ducitur hora iocis.
 Me miserum, his aliquis rationem scribit avarus,
 Et ponit duras inter ephemeridas!
 Quas si quis mihi rettulerit, donabitur auro.
 Quis pro divitiis ligna retenta velit?
 I puer et citus haec aliqua propone columna,
 Et dominum Esquiliis scribe habitare tuum.

PROPERTIUS.

CXXIX.

VERGINIUS RUFUS.

Post aliquot annos insigne, atque etiam memorabile populi Romani oculis spectaculum exhibuit publicum funus Vergini Rufi, maximi et clarissimi civis, et perinde felicis. Triginta annis gloriae suae supervixit. Legit scripta de se carmina, legit historias, et posteritati suae interfuit. Perfunctus est tertio consulatu, ut summum fastigium privati hominis impleret, quum principis nolisset. Caesares quibus suspectus atque etiam invisus virtutibus fuerat, evasit: reliquit incolumem optimum atque amicissimum, tanquam ad hunc ipsum honorem publici funeris reservatus. Annum tertium et octogesimum excessit in altissima tranquillitate, pari veneratione. Huius viri exsequiae magnum ornamentum principi, magnum seculo, magnum etiam foro et rostris attulerunt. Laudatus est a consule Cornelio Tacito: nam hic supremus felicitati eius cumulus accessit, laudator eloquentissimus. Et ille quidem plenus annis abiit, plenus honoribus, illis etiam quos recusavit: nobis tamen quaerendus ac desiderandus est, ut exemplar aevi prioris: mihi vero praecipue, qui illum non solum publice sed etiam privatim, quantum admirabar, tantum diligebam; primum quod utrique eadem regio, municipia finitima, agri etiam possessionesque coniunctae: praeterea quod ille tutor mihi relictus, adfectum parentis adhibuit. Quibus ex causis necesse est, tanquam immaturam mortem eius in sinu tuo defleam: si tamen fas est aut flere aut omnino mortem vocare, qua tanti viri mortalitas magis finita quam vita est. Vivit enim vivetque semper, atque etiam latius memoria hominum et sermone versabitur postquam ab oculis recessit. Volui tibi multa alia scribere, sed totus animus in hac una contemplatione

defixus est. Verginium cogito, Verginium video, Verginium iam vanis imaginibus, recentibus tamen, audio, adloquor, teneo : cui fortasse cives aliquos virtutibus pares et habemus et habebimus : gloria neminem. Vale.

PLINY.

CXXX.

POST NUMMOS VIRTUS.

Et quando uberior vitiorum copia ? Quando
 Maior avaritiae patuit sinus ? Alea quando
 Hos animos ? Neque enim oculis comitantibus itur
 Ad casum tabulae, posita sed luditur arca.
 Praelia quanta illic dispensatore videbis
 Armigero ? Simplexne furor sestertia centum
 Perdere, et horrenti tunicam non reddere servo ?
 Quis totidem erexit villas, quis fercula septem
 Secreto caenavit avus ? Nunc sportula primo
 Limine parva sedet turbae rapienda togatae ;
 Ille tamen faciem prius inspicit et trepidat, ne
 Suppositus venias ac falso nomine poscas.
 Agnitus accipies ; iubet a praecone vocari
 Ipsos Troiugenas ; nam vexant limen et ipsi
 Nobiscum. ‘Da praetori, da deinde tribuno.’
 Sed libertinus prior est. ‘Prior,’ inquit, ‘ego adsum
 Cur timeam, dubitemve locum defendere, quamvis
 Natus ad Euphratem, molles quod in aure fenestrae
 Arguerint, licet ipse negem ? Sed quinque tabernae
 Quadringenta parant. Quid confert purpura maior
 Optandum, si Laurenti custodit in agro
 Conductas corvinus oves ? Ego possideo plus
 Pallante et Licinis !’ Expectent ergo Tribuni,
 Vincant divitiae, sacro nec cedat honori,
 Nuper in hanc urbem pedibus qui venerat albis.

JUVENAL.

CXXXI.

CHARACTER OF SCIPIO.

Iussi deinde inire suffragium ad unum omnes non centuriae modo, sed etiam homines P. Scipioni imperium esse in Hispania iusserunt. Ceterum post rem actam, ut iam resederat impetus animorum ardorque, silentium subito ortum et tacita cogitatio, quidnam egissent; nonne favor plus valuisset quam ratio. Aetatis maxime poenitebat; quidam fortunam etiam domus horrebant nomenque ex funestis duabus familiis in eas provincias, ubi inter sepulcra patris patruisque res gerendae essent, proficiscentis. Quam ubi ab re tanto impetu acta sollicitudinem curamque hominum animadvertit, advocata contione, ita de aetate sua imperioque mandato et bello, quod gerendum esset, magno elatoque animo disseruit, ut ardorem eum, qui resederat, excitaret rursus novaretque et impleret homines certioris spei, quam quantam fides promissi humani aut ratio ex fiducia rerum subiicere solet. Fuit enim Scipio non veris tantum virtutibus mirabilis, sed arte quoque quadam ab iuventa in ostentationem earum compositus, pleraque apud multitudinem aut ut per nocturnas visa species aut velut divinitus mente monita agens, sive et ipse capti quadam superstitione animi, sive ut imperia consiliaque velut sorte oraculi missa sine cunctatione exsequerentur. Ad hoc iam inde ab initio praeparans animos ex quo togam virilem sumpsit, nullo die prius ullam publicam privatamque rem egit, quam in Capitolium iret ingressusque aedem consideret et plerumque solus in secreto ibi tempus tereret.

LIVY.

CXXXII.

‘WHY WILL YOU BREAK THE SABBATH OF MY DAYS?’

Prima dicte mihi, summa dicende Camoena,
Spectatum satis, et donatum iam rude, quaeris,
Mecenas, iterum antiquo me includere ludo,
Non eadem est aetas, non mens. Veianius, armis
Herculis ad postem fixis, latet abditus agro,
Ne populum extrema toties exoret arena.
Est mihi purgatam crebro qui personet aurem;
Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, et ilia ducat.
Nunc itaque et versus et cetera ludicra pono:
Quid verum atque decens curo et rogo, et omnis in
hoc sum;

Condo et compono, quae mox depromere possim.
Ac ne forte roges quo me duce, quo lare tuter;
Nullius addictus iurare in verba magistri,
Quo me cunque rapit tempestas, deferor hospes.
Nunc agilis fio, et mersor civilibus undis,
Virtutis verae custos rigidusque satelles:
Nunc in Aristippi furtim praecepta relabor,
Et mihi res, non me rebus, subiungere conor.
Ut nox longa, quibus mentitur amica, diesque
Lenta videtur opus debentibus; ut piger annus
Pupillis, quos dura premit custodia matrum;
Sic mihi tarda fluunt ingrataque tempora, quae spem
Consiliumque morantur agendi gnaviter id quod
Aequae pauperibus prodest, locupletibus aequae;
Aequae neglectum pueris senibusque nocebit.

HORACE.

CXXXIII.

NERO AND AGRIPPINA.

Caesar inspecto ornatu, quo principum coniuges ac parentes effulserant, deligit vestem et gemmas misitque donum matri nulla parsimonia, cum praecipua et cupita aliis prior deferret. Sed Agrippina non his instrui cultus suos, sed ceteris arceri proclamat et dividere filium, quae cuncta ex ipsa haberet. Nec defuere qui in deterius referrent. Et Nero infensus iis, quibus superbia muliebris in-nitebatur, demovet Pallantem cura rerum, quis a Claudio impositus velut arbitrium regni agebat; ferebaturque degrediente eo magna prosequentium multitudine non absurde dixisse, ire Pallantem ut eiuraret. Sane pepigerat Pallas ne cuius facti in praeteritum interrogaretur paresque rationes cum re publica haberet. Praeceptis posthac Agrippina ruere ad terrorem et minas, neque principis auribus abstinere quo minus testaretur, adultum iam esse Britannicum, veram dignamque stirpem suscipiendo patris imperio, quod insitus et adoptivus per iniurias matris exerceret. Non abnuere se quin cuncta infelicis domus mala patefierent, suae in primis nuptiae, suum veneficium; id solum dis et sibi provisum quod viveret privignus. Ituram cum illo in castra; audiretur hinc Germanici filia, inde debilis rursus Burrus et exul Seneca, trunca scilicet manu et professoria lingua generis humani regimen expostulantes. Simul intendere manus, adgerere probra, consecratum Claudium, infernos Silanorum manes invocare et tot inrita facinora.

TACITUS.

CXXXIV.

EGO LATINUS FIDICEN.

Libera per vacuum posui vestigia princeps;
Non aliena meo pressi pede qui sibi fidit

Dux regit examen. Parios ego primus iambos
 Ostendi Latio, numeros animosque secutus
 Archilochi, non res et agentia verba Lycamben.
 Ac ne me foliis ideo brevioribus ornes,
 Quod timui mutare modos et carminis artem;
 Temperat Archilochi Musam pede mascula Sappho,
 Temperat Alcaeus; sed rebus et ordine dispar,
 Nec socerum quaerit quem versibus oblinat atris,
 Nec sponsae laqueum famoso carmine nectit.
 Hunc ego, non alio dictum prius ore, Latinus
 Vulgavi fidicen, iuvat immemorata ferentem
 Ingenuis oculisque legi manibusque teneri.
 Scire velis, mea cur ingratus opuscula lector
 Laudet ametque domi, premat extra limen iniquus?
 Non ego ventosae plebis suffragia venor
 Impensis coenarum et tritae munere vestis;
 Non ego, nobilium scriptorum auditor et ultor
 Grammaticas ambire tribus et pulpita dignor:
 Hinc illae lacrymae. Spissis indigna theatris
 Scripta pudet recitare, et nugis addere pondus,
 Si dixi; Rides, ait et Iovis auribus ista
 Servas: fidis enim manare poetica mella
 Te solum, tibi pulcher. Ad haec ego naribus uti
 Formido: et luctantis acuto ne secer ungui,
 Displicet iste locus, clamo, et diludia posco.
 Ludus enim genuit trepidum certamen et iram,
 Ira truces inimicitias et funebre bellum.

HORACE.

CXXXV.

FRIENDSHIP OF COELIUS AND CATILINE.

Tot igitur annos versatus in foro sine suspitione, sine
 infamia, studuit Catilinae iterum petenti. Quem ergo ad
 finem putas custodiendam illam aetatem fuisse? Nobis

quidem olim annus erat unus ad cohibendum brachium toga constitutus, et ut exercitatione ludoque campestri tunicati uteremur, eademque erat, si statim mereri stipendia coeperamus, castrensis ratio ac militaris. Qua in aetate, nisi qui se ipse sua gravitate et castimonia et quum disciplina domestica tum etiam naturali quodam bono defenderet, quoquo modo a suis custoditus esset, tamen infamiam veram effugere non poterat. Sed qui prima illa initia aetatis integra atque inviolata praestitisset, de eius fama ac pudicitia, quum is iam se corroboravisset ac vir inter viros esset, nemo loquebatur. Studuit Catilinae, quum iam aliquot annos esset in foro, Coelius: et multi hoc idem ex omni ordine atque ex omni aetate fecerunt. Habuit enim ille, sicuti meminisse vos arbitror, permulta maximarum non expressa signa, sed adumbrata virtutum. Utebatur hominibus improbis multis, et quidem optimis se viris deditum esse simulabat. Erant apud illum illecebrae libidinum multae: erant etiam industriae quidam stimuli ac laboris. Flagrabant vitia libidinis apud illum: vigeabant etiam studia rei militaris: neque ego unquam fuisse tale monstrum in terris ullum puto, tam ex contrariis diversisque et inter se pugnantibus naturae studiis cupiditatibusque conflatum.

CICERO.

CXXXVI.

VIRTUE THE BEST PATENT OF NOBILITY.

Stemmata quid faciunt? quid prodest, Pontice, longo
 Sanguine censeri, pictosque ostendere vultus
 Maiorum, et stantes in curribus Aemilianos,
 Et Curios iam dimidios, humerosque minorem
 Corvinum, et Galbam auriculis nasoque carentem?
 Quis fructus generis tabula iactare capaci
 [Corvinum, posthac multa contingere virga]

Fumosos equitum cum dictatore magistros,
 Si coram Lepidis male vivitur? Effigies quo
 Tot bellatorum, si luditur alea pernox
 Ante Numantinos? si dormire incipis ortu
 Luciferi, quo signa duces et castra movebant?
 Cur Allobrogicis, et magna gaudeat ara
 Natus in Herculeo Fabius lare, si cupidus, si
 Vanus, et Euganea quantumvis mollior agna;
 Frangenda miseram funestat imagine gentem?
 Tota licet veteres exornent undique cerae
 Atria, nobilitas sola est atque unica virtus.
 Paulus, vel Cossus, vel Drusus moribus esto:
 Hos ante effigies maiorum pone tuorum:
 Praecedant ipsas illi te consule virgas.
 Prima mihi debes animi bona. Sanctus haberi,
 Iustitiaeque tenax factis dictisque mereris?
 Agnosco procerem. Salve, Gaetulice, seu tu
 Silanus, quocumque alio de sanguine, rarus
 Civis et egregius patriae contingis ovanti.

JUVENAL.

CXXXVII.

MANLIUS DEFENDS HIMSELF.

'Offendit' inquit 'te, A. Corneli, vosque, patres con-
 scripti, circumfusa turba lateri meo? Quin eam diducitis
 a me singuli vestris beneficiis, intercedendo, eximendo
 de nervo cives vestros, prohibendo iudicatos addictosque
 duci, ex eo, quod affluit opibus vestris, sustinendo neces-
 sitates aliorum? Sed quid ego vos, de vestro impendatis,
 hortor? Sortem reliquam ferte; de capite deducite, quod
 usuris pernumeratum est; iam nihilo mea turba quam
 ullius conspectior erit. At enim quid ita solus ego
 civium curam ago? Nihilo magis, quod respondeam,
 habeo, quam si quaeras, quid ita solus Capitolium arcem-

que servaverim. Et tum universis, quam potui, opem tuli, et nunc singulis feram. Nam quod ad thesauros Gallicos attinet, rem suapte natura facilem difficilem interrogatio facit. Cur enim quaeritis, quod scitis? cur, quod in sinu vestro est, excuti iubetis potius, quam ponatis, nisi aliqua fraus subest? Quo magis argui praestigias iubetis vestras, eo plus vereor, ne abstuleritis observantibus etiam oculos. Itaque non ego vobis, ut indicem praedas vestras, sed vos id cogendi estis, ut in medium proferatis.'

LIVY.

CXXXVIII.

GOOD ADVICE.

Si bene te novi, metues, liberrime Lolli,
 Scurrantis speciem praeberere, professus amicum.
 Ut matrona meretrici dispar erit atque
 Discolor, infido scurrae distabit amicus.
 Est huic diversum vitio vitium prope maius,
 Asperitas agrestis et inconcinna gravisque,
 Quae si commendat tonsa cute, dentibus atris;
 Dum vult libertas dici mera, veraque virtus.
 Virtus est medium vitiorum, et utrinque reductum.
 Alter in obsequium plus aequo pronus, et imi
 Derisor lecti, sic nutum divitis horret,
 Sic iterat voces, et verba cadentia tollit,
 Ut puerum saevo credas dictata magistro
 Reddere, vel partes mimum tractare secundas:
 Alter rixatur de lana saepe caprina,
 Propugnat nugis armatus; scilicet, ut non
 Sit mihi prima fides, et vere quod placet ut non
 Acriter elatrem, pretium aetas altera sordet.
 Ambigitur quid enim? Castor sciat an Dolichos plus
 Brundisium Minuci melius via ducat, an Appi.

Quem damnosa Venus, quem praeceps alea nudat,
 Gloria quem supra vires et vestit et ungit,
 Quem tenet argenti sitis importuna famaeque,
 Quem paupertatis pudor et fuga, dives amicus,
 Saepe decem vitiis instructor, odit et horret.

HORACE.

CXXXIX.

A CHARGE OF BRIBERY REPELLED.

Illud vero crimen de nummis, quos in circo Flaminio deprehensos esse dixisti, caluit re recenti: nunc in caussa refrixit. Neque enim, qui illi nummi fuerint, nec, quae tribus, nec qui divisor, ostenderis. Atque is quidem eductus ad consules, qui tum in crimen vocabatur, si inique a tuis iactatum graviter querebatur. Qui si erat divisor, praesertim eius, quem tu habebas reum, cur abs te reus non est factus? cur non eius damnatione aliquid ad hoc iudicium praeiudicii comparasti? Sed neque tu habes haec, neque eis confidis. Alia te ratio, alia cogitatio ad spem huius opprimendi excitavit. Magnae sunt in te opes: late patet gratia: multi amici, multi cupidi tui, multi fautores laudis tuae: multi huic invident: multis etiam pater, optimus vir, nimium retinens equestris iuris et libertatis videtur: multi etiam communes inimici reorum omnium: qui ita semper testimonium de ambitu dicunt, quasi aut moveant animos iudicum suis testimoniis, aut gratum populo Romano sit, aut ab eo facilius ob eam causam dignitatem, quam volunt, consequantur.

CICERO.

CXL.

ACME AND SEPTIMIUS.

Acmen Septimos suos amores
 Tenens in gremio 'mea' inquit 'Acme,
 Ni te perdit amo atque amare porro

Omnes sum assidue paratus annos
 Quantum qui pote plurimum perire,
 Solus in Libia Indiave tosta,
 Caesio veniam obvius leoni.'
 Hoc ut dixit, Amor sinistra ut ante,
 Dextram sternuit approbationem.
 At Acme leviter caput reflectens,
 Et dulcis pueri ebrios ocellos
 Illo purpureo ore saviata,
 'Sic,' inquit, 'mea vita, Septimille,
 Huic uni domino usque serviamus,
 Ut multo mihi maior acriorque
 Ignis mollibus ardet in medullis.'
 Hoc ut dixit, Amor sinistra ut ante,
 Dextram sternuit approbationem.
 Nunc ab auspicio bono profecti
 Mutuis animis amant amantur.
 Unam Septimius misellus Acmen
 Mavult quam Syrias Britanniasque :
 Uno in Septimio fidelis Acme
 Facit delicias libidinisque.
 Quis ullos homines beatiores,
 Vidit, quis Venerem auspiciorem?

CATULLUS.

CXLI.

THE TROPHY.¹

Aeneas quanquam et sociis dare tempus humanis
 Praecipitant curae, turbataque funere mens est,
 Vota deum primo victor solvebat Eoo.
 Ingentem quercum decisis undique ramis
 Constituit tumulo, fulgentiaque induit arma,
 Mezenti ducis exuvias ; tibi, magne, tropaeum
 Bellipotens. Aptat rorantes sanguine cristas,

Telaque trunca viri, et bis sex thoraca petitem
Perfossumque locis: clipeumque ex aere sinistrae
Subligat atque ensem collo suspendit eburnum.
Tum socios, namque omnis eum stipata tegebat
Turba ducum, sic incipiens hortatur ovantes:
Maxima res effecta, viri: timor omnis abesto,
Quod superest: haec sunt spolia et de rege superbo
Primitiae; manibusque meis Mezentius hic est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate, animis et spe praesumite bellum;
Ne qua mora ignaros, ubi primum vellere signa
Adnuerint superi, pubemque educere castris,
Impediat, segnesve metu sententia tardet.
Interea socios inhumataque corpora terrae
Mandemus; qui solus honos Acheronte sub imo est.
Ite, ait, egregias animas, quae sanguine nobis
Nunc patriam peperere suo, decorate supremis
Muneribus; moestamque Evandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem
Abstulit atra dies et funere mersit acerbo.

VERGIL.

CXLII.

THE HIGHEST HAPPINESS.

Nam quum animus, cognitis perceptisque virtutibus,
a corporis obsequio indulgentiaque discesserit, volupta-
temque sicut labem aliquam dedecoris oppresserit, om-
nemque mortis dolorisque timorem effugerit, societatem-
que caritatis coierit cum suis, omnesque natura coniunctos
suos duxerit, cultumque deorum et puram religionem
susceperit, et exacerit illam, ut oculorum, sic ingenii
aciem ad bona deligenda et reiicienda contraria: quae
virtus ex providendo est appellata prudentia: quid eo
dici aut excogitari poterit beatius? Idemque quum

caelum, terras, maria rerumque omnium naturam perspexerit, eaque unde generata, quo recurrant, quando, quo modo obitura, quid in iis mortale et caducum, quid divinum aeternumque sit viderit, ipsumque ea moderantem et regentem paene prehenderit, seseque non unius circumdatum moenibus loci, sed civem totius mundi, quasi unius urbis agnoverit: in hac ille magnificentia rerum atque in hoc conspectu et cognitione naturae, dii immortales! quam ipse se noscet! quod Apollo praecepit Pythius: quam contemnet, quam despiciet, quam pro nihilo putabit ea, quae vulgo dicuntur amplissima! Atque haec omnia quasi sepimento aliquo vallabit disserendi ratione, veri et falsi iudicandi scientia et arte quadam intellegendi, quid quamque rem sequatur et quid sit cuique contrarium.

CICERO.

CXLIII.

THE INIQUITIES OF ROME.

Sed si cuncta vides simili fora plena querela,
 Si, decies lectis diversa parte tabellis,
 Vana supervacui dicunt chirographa ligni
 Arguit ipsorum quos littera, gemmaque princeps
 Sardonychus, loculis quae custoditur eburnis:
 Ten! o delicias! extra communia censes
 Ponendum? Qui tu gallinae filius albae,
 Nos viles pulli, nati infelicibus ovis?
 Rem pateris modicam, et mediocri bile ferendam
 Si flectas oculos maiora ad crimina. Confer
 Conductum latronem, incendia sulfure coepta
 Atque dolo, primos cum ianua colligit ignes;
 Confer et hos, veteris qui tollunt grandia templi
 Pocula adorandae robiginis, et populorum
 Dona, vel antiquo positas a rege coronas.

Haec ibi si non sunt, minor exstat sacrilegus qui
 Radat inaurati femur Herculis, et faciem ipsam
 Neptuni; qui bracteolam de Castore ducat.
 An dubitet, solitus totum conflare Tonantem?
 Confer et artifices, mercatoremque veneni,
 Et deducendum corio bovis in mare, cum quo
 Clauditur adversis innoxia simia fatis.

JUVENAL.

CXLIV.

A WORTHLESS WITNESS.

Hoc vero ferri nullo modo potest. Qui de tabulis publicis recitat iis quae in accusatoris potestate fuerunt, non debet habere auctoritatem: sed tamen iudicium fieri videtur, quum tabulae illae ipsae, cuiuscumque modi sunt, proferuntur. Quum vero is, quem nemo vestrum vidit unquam, nemo qui mortalis esset audivit tantum dicit 'dedi,' dubitabitis, iudices, quin ab hoc ignotissimo Phryge nobilissimum civem vindicetis? Atque huic eidem nuper tres equites Romani honesti et graves, quum in causa liberali eum, qui adserebatur, cognatum suum diceret, non crediderunt. Qui hoc convenit ut, qui locuples testis doloris et sanguinis sui non fuerit, idem, sit gravis auctor iniuriae publicae. Atque hic Dorylensis nuper quum efferretur magna frequentia consessuque vestro, mortis illius invidiam in L. Flaccum Laelius conferebat. Facis iniuste, Laeli, si putas nostro periculo vivere tuos contubernales, praesertim quum tua negligentia factum arbitremur. Homini enim Phrygi, qui arborem fici nunquam vidisset, fiscinam ficorum obiecisti. Cuius mors te aliqua ex parte relevavit: edacem enim hospitem amisisti: Flacco vero quid profuit? qui valuit tam diu, dum huc prodiret, mortuus est aculeo iam emisso et dicto testimonio. At istud columen actionis tuae, Mithridates, postea quam, biduum retentus testis a nobis,

effudit quae voluit omnia, reprehensus, convictus, fractusque discessit : ambulat cum lorica : metuit homo doctus et sapiens ne L. Flaccus nunc se scelere adliget, quum iam testem illum effugere non possit : ut, qui ante dictum testimonium sibi temperarit, quum tamen aliquid adsequi posset, is nunc id agat ut ad falsum avaritiae testimonium verum maleficii crimen adiungat.

CICERO.

CXLV.

TO MAXIMUS.

Maximo carmen tenuare tento :
Nunc ab intonsa capienda myrto
Serta ; nunc maior sitis, et bibendus

Castior amnis.

Quando te dulci Latio remittent
Dalmatae montes ? ubi, Dite viso,
Pallidus fossor redit erutoque

Concolor auro.

Ecce me, natum propiore terra,
Non tamen portu retinent amoenae
Desides Baiae liticenve notus

Hectoris armis.

Torpor est nostris sine te Camenis ;
Tardius sueto venit ipse Thymbrae
Rector, et primis meus ecce metis

Haeret Achilles.

Quippe, te fido monitore, nostra
Thebais, multa cruciata lima,
Tentat audaci fide Mantuanae

Gaudia famae.

Sed damus lento veniam, quod alma
Prole fundasti vacuos penates.

O diem laetum ! venit ecce nobis

Maximus alter.

Orbitas omni fugienda nisu,
 Quam premit votis inimicus haeres,
 Optimo poscens (pudet heu) propinquum
 Fusus amico.

Orbitas nullo tumultata fletu.
 Stat domo capta cupidus superstes,
 Imminens leti spoliis, et ipsum
 Computat ignem.

STATIUS.

CXLVI.

DECIVS RESISTS UNCONSTITUTIONAL PROPOSALS.

P. Decius senatus iniuriam querebatur : 'quoad potuerint Patres adnisos, ne plebeiis aditus ad magnos honores esset : postquam ipsa virtus pervicerit, ne in ullo genere hominum inhonorata esset, quaeri, quemadmodum irrita sint non suffragia modo populi, sed arbitria etiam fortunae, et in paucorum potestatem vertantur. Omnes ante se consules sortitos provincias esse ; nunc extra sortem Fabio senatum provinciam dare. Si honoris eius caussa : ita eum de se, deque republica meritum esse, ut faveat Q. Fabii gloriae, quae modo non sua contumelia splendeat. Cui autem dubium esse, ubi unum bellum sit asperum ac difficile, quum id alteri extra sortem mandetur, quin alter consul pro supervacaneo atque inutili habeatur ? Gloriari Fabium rebus in Etruria gestis. Velle et P. Decium gloriari : et forsitan, quem ille obrutum ignem reliquerit, ita ut toties novum ex improvise incendium daret, eum se exstincturum. Postremo se collegae honores praemiaque concessurum verecundia aetatis eius maiestatisque ; quum periculum, quum dimicatio proposita sit, neque cedere sua sponte, neque cessurum. Et, si nihil aliud ex eo certamine tulerit, illud certe laturum, ut, quod populi sit, populus iubeat potius, quam patres gratificentur. Iovem optimum

maximum Deosque immortales precari, ut ita sortem aequam sibi cum collega dent, si eandem virtutem felicitatemque in bello administrando daturi sint. Certe id et natura aequum, et exemplo utile esse, et ad famam populi Romani pertinere, eos consules esse, quorum utrolibet duce bellum Etruscum geri recte possit.'

LIVY.

CXLVII.

CATO.

Ipse manu sua pila gerens praecedit anhelis
 Militis ora pedes; monstrat tolerare labores,
 Non iubet, et nulla vehitur cervice supinus,
 Carpentove sedens; somni parcissimus ipse est,
 Ultimus haustor aquae: quum tandem, fonte reperto,
 Indiga conatur latices potare iuventus,
 Stat, dum lixa bibat. Si veris magna paratur
 Fama bonis, et si successu nuda remoto
 Inspicitur virtus, quidquid laudamus in ullo
 Maiorum, fortuna fuit: quis marte secundo,
 Quis tantum meruit populorum sanguine nomen?
 Hunc ego per Syrtes, Libyaeque extrema triumphum
 Ducere maluerim, quam ter Capitolia curru
 Scandere Pompeii, quam frangere colla Iugurthae.
 Ecce parens verus patriae, dignissimus aris,
 Roma, tuis, per quem nunquam iurare pudebit,
 Et quem, si steteris unquam cervice soluta,
 Nunc, olim, fractura deum. Iam spissior ignis,
 Et plaga, qua nullam superi mortalibus umbram
 A medio fecere die, calcatur: et unda
 Rarior: inventus mediis fons unus arenis,
 Largus aquae, sed quem serpentum turba tenebat,
 Vix capiente loco; stabant in margine siccae
 Aspides, in mediis sitiebant dipsades undis.

LUCAN.

CXLVIII.

REVOLUTIONARY DESIGNS OF MANLIUS.

His opinionibus inflato animo, ad hoc vitio quoque ingenii vehemens et impotens, postquam inter Patres non, quantum aequum censebat, excellere suas opes animadvertit; primus omnium ex Patribus popularis factus, cum plebeiis magistratibus consilia communicare; criminando Patres, adliciendo ad se plebem, iam aura, non consilio, ferri, famaeque magnae malle, quam bonae esse: et, non contentus agrariis legibus, quae materia semper tribunis plebi seditionum fuisset, fidem moliri coepit. Aciores quippe aeris alieni stimulos esse, qui non egestatem modo atque ignominiam minentur, sed nervo ac vinculis corpus liberum territent. Et erat aeris alieni magna vis, re damnosissima etiam divitibus, aedificando contracta. Bellum itaque Volscum, grave per se, oneratum Latinorum atque Hernicorum defectione, in speciem caussae iactatum, ut maior potestas quaeretur. Sed nova consilia Manlii magis compulere senatum ad dictatorem creandum.

LIVY.

CXLIX.

GREECE TAKES THE CONQUEROR CAPTIVE.

Graecia capta ferum victorem cepit, et artes
Intulit agresti Latio. Sic horridus ille
Defluxit numerus Saturnius, et grave virus
Munditiae pepulere: sed in longum tamen aevum
Manserunt, hodieque manent, vestigia ruris.
Serus enim Graecis admovit acumina chartis;
Et post Punica bella quietus, quaerere coepit
Quid Sophocles et Thespis et Aeschylus utile ferrent.
Tentavit quoque rem si digne vertere posset;

Et placuit sibi, natura sublimis et acer :
 Nam spirat tragicum satis, et feliciter audet ;
 Sed turpem putat inscite metuitque lituram.
 Creditur, ex medio quia res arcessit, habere
 Sudoris minimum ; sed habet comoedia tanto
 Plus oneris, quanto veniae minus. Adspice, Plautus
 Quo pacto partes tutetur amantis ephebi ;
 Ut patris attenti ; lenonis ut insidiosi ;
 Quantus sit Dossennus edacibus in parasitis ;
 Quam non adstricto percurrat pulpita socco.
 Gestit enim nummum in loculos demittere ; post hoc
 Securus, cadat an recto stet fabula talo.
 Quem tulit ad scenam ventoso Gloria curru,
 Exanimat lentus spectator, sedulus instat.
 Sic leve, si parvum est, animum quod laudis avarum
 Subruit ac reficit. Valeat, res ludicra, si me
 Palma negata macrum, donata reducit opimum.

HORACE.

CL.

REPUDIATION OF THE CAUDINE TREATY.

Ut quidem tu, quod petisti per pactionem, habeas, tot
 cives incolumes, ego pacem, quam hos tibi remittendo
 pactus sum, non habeam, hoc tu, A. Corneli, hoc vos,
 fetiales, iuris gentibus dicitis ? Ego vero istos, quos dedi
 simulatis, nec accipio nec dedi arbitror, nec moror, quo
 minus in civitatem obligatam sponsione commissa iratis
 omnibus diis, quorum eluditur numen, redeant. Gerite
 bellum, quando Sp. Postumius modo legatum fetialem
 genu perculit. Ita dii credent, Samnitem civem Postu-
 mium, non civem Romanum esse et a Samnite legatum
 Romanum violatum : eo vobis iustum in nos factum esse
 bellum. Haec ludibria religionum non pudere in lucem
 proferre, et vix pueris dignas ambages senes ac consulares

fallendae fidei exquirere ! I, lictor, deme vincla Romanis ; moratus sit nemo, quo minus, ubi visum fuerit, abeant.' Et illi quidem, forsitan et publica, sua certe liberata fide, ab Caudio in castra Romana inviolata redierunt. Samnitibus pro superba pace infestissimum cernentibus renatum bellum omnia, quae deinde evenerunt, non in animis solum, sed prope in oculis esse, et sero ac nequicquam laudare senis Pontii utraque consilia, inter quae se media lapsos *via* victoriae possessionem pace incerta mutasse et, beneficii et maleficii occasione amissa, pugnatuos cum eis, quos potuerint in perpetuum vel inimicos tollere vel amicos facere. Adeoque, nullodum certamine inclinatis viribus, post Caudinam pacem animi mutaverant, ut clariorem inter Romanos deditio Postumium quam Pontium incruenta victoria inter Samnites faceret, et geri posse bellum Romani pro victoria certa haberent, Samnites simul rebellasse et vicisse crederent Romanum.

LIVY.

CLI.

DANGERS AT SEA.

Nam praeter pelagi casus, et fulguris ictum
 Evasi, densae coelum abscondere tenebrae
 Nube una, subitusque antennas impulit ignis ;
 Cum se quisque illo percussum crederet, et mox
 Attonitus nullum conferri posse putaret
 Naufragium velis ardentibus. Omnia fiunt
 Talia, tam graviter, si quando poetica surgit
 Tempestas. Genus ecce aliud discriminis : audi
 Et miserere iterum, quamquam sint caetera sortis
 Eiusdem : pars dira quidem, sed cognita multis,
 Et quam votiva testantur fana tabella
 Plurima. Pictores quis nescit ab Iside pasci ?
 Accidit et nostro similis fortuna Catullo.

Cum plenus fluctu medius foret alveus, et iam,
 Alternum puppis latus evertentibus undis
 Arboris incertae, nullam prudentia cani
 Rectoris conferret opem.

Fundite, quae mea sunt, dicebat, cuncta, Catullus
 Praecipitare, volens etiam pulcherrima, vestem
 Purpuream, teneris quoque Mecaenatibus aptam .
 Atque alias, quarum generosi graminis ipsum
 Infecit natura pecus, sed et egregius fons
 Viribus occultis, et Boeticus adiuvat aer.

JUVENAL.

CLII.

CICERO TO CURIO.

Ego vero iam te nec hortor nec rogo ut domum redeas ; quin hinc ipse evolare cupio et aliquo pervenire, ‘ ubi nec Pelopidarum nomen nec facta audiam.’ Incredibile est, quam turpiter mihi facere videar, qui his rebus intersim. Ne tu videris multo ante providisse, quid inpenderet tum, cum hinc profugisti. Quamquam haec etiam auditu acerba sunt, tamen audire tolerabilius est quam videre. In campo certe non fuisti, cum hora secunda comitiis quaestoriis institutis sella Q. Maximi, quem illi consulem esse dicebant, posita esset, quo mortuo nuntiato sella sublata est. Ille autem, qui comitiis tributis esset auspicatus, centuriata habuit ; consulem hora septima renuntiavit, qui usque ad Kalendas Ian. esset, quae erant futurae mane postridie : ita Caninio consule scito neminem prandisse. Nihil tamen eo consule mali factum est ; fuit enim mirifica vigilantia, qui suo toto consulatu somnum non viderit. Haec tibi ridicula videntur—non enim ades— quae si videres, lacrimas non teneres. Quid, si cetera scribam ? Sunt enim innumerabilia generis eiusdem, quae quidem ego

non ferrem, nisi me in philosophiae portum contulissem et nisi haberem socium studiorum meorum Atticum nostrum ; cuius quoniam proprium te esse scribis mancipio et nexu, meum autem usu et fructu, contentus isto sum ; id enim est cuiusque proprium, quo quisque fruitur atque utitur. Sed haec alias pluribus. Acilius, qui in Graeciam cum legionibus missus est, maximo meo beneficio est ; bis enim est a me iudicio capitis rebus salvis defensus, et est homo non ingratus meque vehementer observat.

CICERO.

CLIII.

SCIPIO AND FABIUS.

Quum oratione ad tempus parata Fabius tum auctoritate et inveterata prudentiae fama magnam partem senatus et seniores maxime movisset, pluresque consilium senis quam animum adolescentiae ferocem laudarent, Scipio ita loquutus fertur : ‘ Et ipse Q. Fabius, principio orationis, patres conscripti, commemoravit in sententia sua posse obtrectationem suspectam esse. Cuius ego rei non tam ipse ausim tantum virum insimulare quam ea suspicio, vitio orationis an rei, haud sane purgata est. Sic enim honores suos et famam rerum gestarum extulit verbis ad extinguendum invidiae crimen, tanquam mihi ab infimo quoque periculum sit ne mecum aemuletur, et non ab eo qui, quia super ceteros excellat—quoque niti non dissimulo—me sibi aequari nolit. Sic senem se perfunctumque et me infra aetatem filii etiam sui posuit, tanquam non longius quam quantum vitae humanae spatium est, cupiditas gloriae extendatur maximaque pars eius in memoriam ac posteritatem promineat. Maximo cuique id accidere animo certum habeo, ut se non cum praesentibus modo sed cum omnis aevi claris viris comparent. Equidem haud dissimulo me tuas, Q. Fabi,

laudes non adsequi solum velle sed, bona venia tua dixerim, si possim etiam exsuperare. Illud nec tibi in me neu mihi in minoribus natu animi sit, ut nolimus quemquam nostri similem evadere civem: id enim non eorum modo, quibus inviderimus, sed rei publicae et paene omnis generis humani detrimentum est.

LIVY.

CLIV.

THE NILE.

Sunt aliquot quoque res quarum unam dicere causam
Non satis est, verum pluris, unde una tamen sit;
Corpus ut exanimum siquod procul ipse iacere
Conspicias hominis, fit ut omnis dicere causas
Conveniat leti, dicatur ut illius una.
Nam neque eum ferro nec frigore vincere possis
Interiisse neque a morbo neque forte veneno,
Verum aliquid genere esse ex hoc quod contigit ei
Scimus. Item in multis hoc rebus dicere habemus.

Nilus in aestatem crescit campisque redundat,
Unicus in terris Aegypti totius amnis.
Is rigat Aegyptum medium per saepe calorem,
Aut quia sunt aestate aquilones ostia contra,
Anni tempore eo qui etesiae esse feruntur,
Et contra fluvium flantes remorantur et undas
Cogentes sursus replent coguntque manere.
Nam dubio procul haec adverso flabra feruntur
Flumine, quae gelidis ab stellis axis aguntur.
Ille ex aestifera parti venit amnis ab austro,
Inter nigra virum percocto saecula colore
Exoriens penitus media ab regione diei.
Est quoque uti possit magnus congestus harenae
Fluctibus adversis oppilare ostia contra,
Cum mare permotum ventis ruit intus harenam;

Quo fit uti pacto liber minus exitus amni
 Et proclivis item fiat minus impetus undis.
 Fit quoque uti pluviae forsán magis ad caput ei
 Tempore eo fiant, quod etesia flabra aquilonum
 Nubila coniciunt in eas tunc omnia partis.
 Scilicet ad mediam regionem eiecta diei
 Cum convenerunt, ibi ad altos denique montis
 Contrusae nubes coguntur vique premuntur.
 Forsitan Aethiopum penitus de montibus altis
 Crescat, ubi in campos albas descendere ningues
 Tabificis subigit radiis sol omnia lustrans.

LUCRETIVS.

CLV.

ORATORY AND MUSIC.

Sed veterum quoque Romanorum epulis fides ac tibiae adhibere moris fuit; versus quoque Saliorum habent carmen. Quae cum omnia sint a Numa rege instituta, faciunt manifestum ne illis quidem, qui rudes ac bellicosi videntur, curam musices, quantam illa recipiebat aetas, defuisse. Denique in proverbium usque Graecorum celebratum est, indoctos a Musis atque a Gratiis abesse. Verum quid ex ea proprie petat futurus orator disseramus. Numeros musice duplices habet, in vocibus et in corpore: utriusque enim rei aptus quidam modus desideratur. Vocis rationem Aristoxenus musicus dividit in *ῥυθμόν* et *μέλος*, quorum alterum modulatione, alterum canore ac sonis constat. Num igitur non haec omnia oratori necessaria? quorum unum ad gestum, alterum ad conlocationem verborum, tertium ad flexus vocis, qui sunt in agendo quoque plurimi, pertinet: nisi forte in carminibus tantum et in canticis exigitur structura quaedam et inoffensa copulatio vocum, in agendo supervacua est, aut non compositio et sonus in oratione quoque varie pro

rerum modo adhibetur sicut in musice. Namque et voce et modulatione grandia elate, iucunda dulciter, moderata leniter canit, totaque arte consentit cum eorum, quae dicuntur, adfectibus. Atqui in orando quoque intentio vocis, remissio, flexus pertinet ad movendos audientium adfectus, aliaque et conlocationis et vocis, ut eodem utar verbo, modulatione concitationem iudicis, alia misericordiam petimus, cum etiam organis, quibus sermo exprimi non potest, adfici animos in diversum habitum sentiamus.

QUINTILIAN.

CLVI.

THE INVOCATION OF VENUS.

Aeneadum genetrix, hominum divomque voluptas,
 Alma venus, caeli subter labentia signa
 Quae mare navigerum, quae terras frugiferentis
 Concelebras, per te quoniam genus omne animantum
 Concipitur visitque exortum lumina solis.
 Te, dea, te fugiunt venti, te nubila caeli
 Adventumque tuum, tibi suavis daedala tellus
 Summittit flores, tibi rident aequora ponti
 Placatumque nitet diffuso lumine caelum.
 Nam simul ac species patefactast verna diei
 Et reserata viget genitabilis aura favoni,
 Aeriae primum volucres te, diva, tuumque
 Significant initum percussae corda tua vi.
 Inde ferae pecudes persultant pabula laeta
 Et rapidos tranant amnis : ita capta lepore
 Te sequitur cupide quo quamque inducere pergis.
 Denique per maria ac montis fluviosque rapacis
 Frondiferasque domos avium camposque virentis
 Omnibus incutiens blandum per pectora amorem
 Efficis ut cupide generatim saecula propagent.

Quae quoniam rerum naturam sola gubernas
 Nec sine te quicquam dias in luminis oras
 Exoritur neque fit laetum neque amabile quicquam,
 Te sociam studeo scribendis versibus esse
 Quos ego de rerum natura pangere conor
 Memmiadae nostro quem tua, dea, tempore in omni
 Omnibus ornatum voluisti excellere rebus.
 Quo magis aeternum da dictis, diva, leporem.
 Effice ut interea fera moenera militiai
 Per maria ac terras omnis sopita quiescant.
 Nam tu sola potes tranquilla pace iuvare
 Mortalis, quoniam belli fera moenera Mavors
 Armipotens regit, in gremium qui saepe tuum se
 Reicit aeterno devictus vulnere amoris,
 Atque ita suspiciens tereti cervice reposta
 Pascit amore avidos inhians in te, dea, visus,
 Eque tuo pendet resupini spiritus ore.
 Hunc tu, diva, tuo recubantem corpore sancto
 Circumfusa super, suavis ex ore loquellas
 Funde petens placidam Romanis, incluta, pacem.

LUCRETIUS.

CLVII.

A WOMAN'S TITLE TO FAME.

Mi natura dedit leges a sanguine ductas,
 Ne possem melior iudicis esse metu.
 Quaelibet austeras de me ferat urna tabellas :
 Turpior assensu non erit ulla meo.
 Vel tu, quae tardam movisti fune Cybeben,
 Claudia, turritae cara ministra deae ;
 Vel cui, commissos quum Vesta reposceret ignes,
 Exhibit vivos carbasus alba focos.
 Nec te, dulce caput, mater Scribonia, laesi.
 In me mutatum quid, nisi fata, velis ?

Maternis laudor lacrimis urbisque querelis,
Defensa et gemitu Caesaris ossa mea.
Ille sua nata dignam vixisse sororem
Increpat; et lacrimas vidimus ire deo.
Et tamen emerui generosos vestis honores,
Nec mea de sterili facta rapina domo.
Tu, Lepide, et tu, Paule, meum post fata levamen!
Condita sunt vestro lumina nostra sinu.
Vidimus et fratrem sellam geminasse curulem;
Consule quo fati tempore rapta soror.
Filia, tu specimen censurae nata paternae,
Fac teneas unum, nos imitata, virum.
Et serie fulcite genus. Mihi cymba volenti
Solvitur, aucturis tot mea fata malis.
Haec est feminei merces extrema triumphii,
Laudat ubi emeritum libera fama rogam.

PROPERTIUS.

CLVIII.

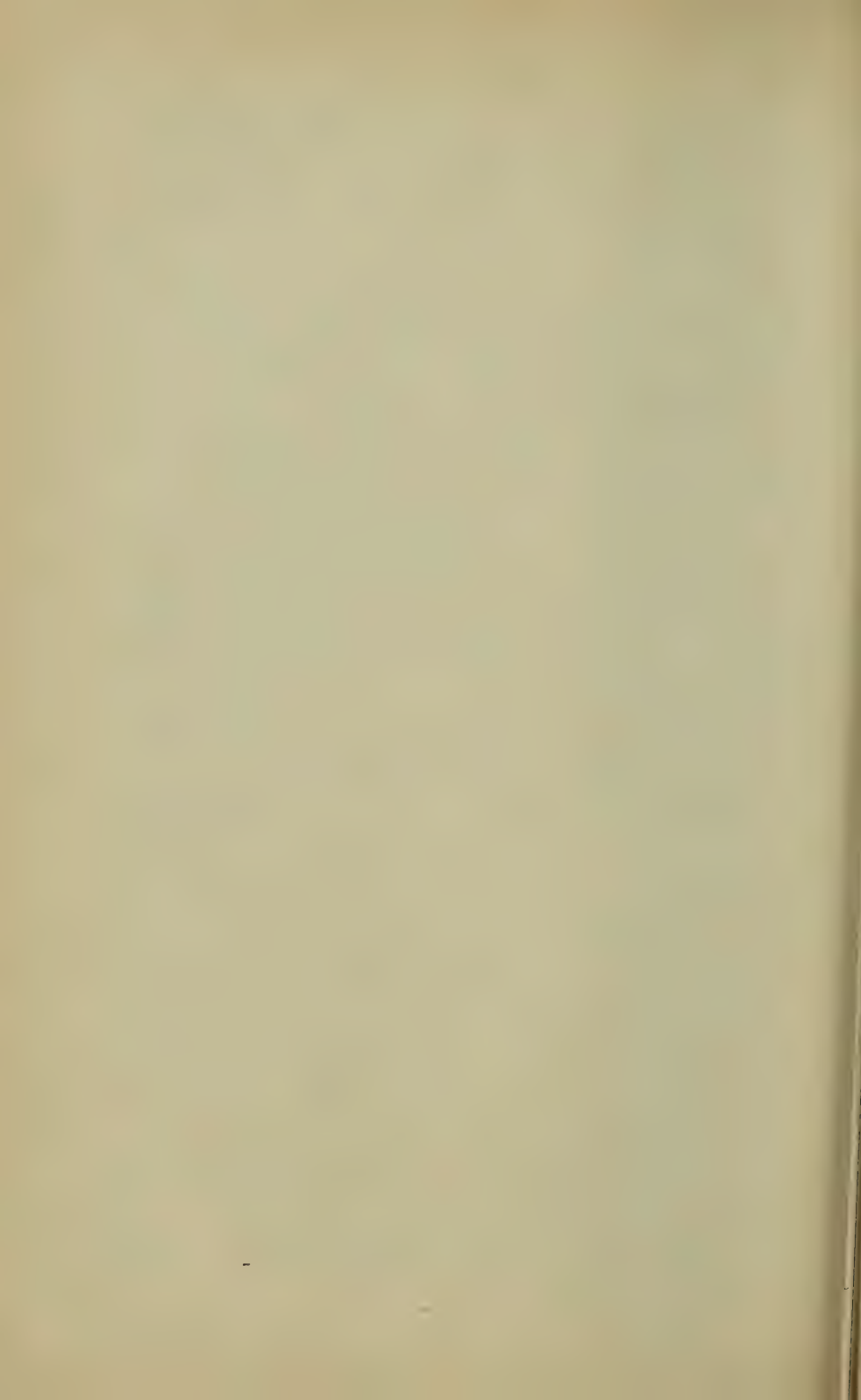
GERMANICUS LOSES THE FLEET.

Sed aestate iam adulta legionum aliae itinere terrestri in hibernacula remissae; plures Caesar classi inpositas per flumen Amisiam Oceano invexit. Ac primo placidum aequor mille navium remis strepere aut velis inpelli: mox atro nubium globo effusa grando, simul variis undique procellis incerti fluctus prospectum adimere, regimen inpedire; milesque pavidus et casuum maris ignarus dum turbat nautas vel intempestive iuvat, officia prudentium corrumpebat. Omne dehinc caelum et mare omne in austrum cessit, qui tumidis Germaniae terris, profundis amnibus, immenso nubium tractu validus et rigore vicini septentrionis horridior rapuit disiecitque naves in aperta Oceani aut insulas saxis abruptis vel per occulta vada infestas. Quibus paulum aegreque vitatis, postquam

mutabat aestus eodemque quo ventus ferebat, non adhaerere ancoris, non exhaurire inrumpentis undas poterant; equi, iumenta, sarcinae, etiam arma praecipitantur, quo levarentur alvei, manantes per latera et fluctu superurgente.

Quanto violentior cetero mari Oceanus et truculentia caeli praestat Germania, tantum illa clades novitate et magnitudine excessit, hostilibus circum litoribus aut ita vasto et profundo, ut credatur novissimum ac sine terris mare. Pars navium haustae sunt, plures apud insulas longius sitas eiectae; milesque nullo illic hominum cultu fame absumptus, nisi quos corpora equorum eodem elisa toleraverant. Sola Germanici triremis Chaucorum terram adpulit; quem per omnes illos dies noctesque apud scopulos et prominentis oras, cum se tanti exitii reum clamitaret, vix cohibuere amici quo minus eodem mari oppeteret. Tandem relabente aestu et secundante vento claudae naves raro remigio aut intentis vestibibus, et quaedam a validioribus tractae, revertere; quas raptim reffectas misit ut scrutarentur insulas.

TACITUS.



III.

GREEK PASSAGES.

GREEK PASSAGES.

I.

A DISHONEST POLITICIAN.

Βούλομαι δὲ καὶ τὰ πολιτεύματα ἐξετάσαι τοῦ καλοῦ κάγαθοῦ τούτου, δι' ὧν οὐκ ἔσθ' ὅ τι τῶν δεινοτάτων ἐλλιπὼν φανήσεται· καὶ γὰρ ἀναιδῆ καὶ θρασὺν καὶ κλέπτην καὶ ὑπερήφανον καὶ πάντα μᾶλλον ἢ ἐν δημοκρατίᾳ πολιτεύεσθαι ἐπιτήδειον ὄντ' αὐτὸν δείξω. καὶ πρῶτον μὲν, ἐφ' ᾧ μέγιστον φρονεῖ, τὴν τῶν χρημάτων εἰσπραξιν ἐξετάσωμεν αὐτοῦ, μὴ τῇ τούτου προσέχοντες ἀλαζονείᾳ τὸν νοῦν, ἀλλὰ τὸ πρᾶγμα, οἷον γέγονε τῇ ἀληθείᾳ, σκοποῦντες. οὗτος Εὐκτῆμονα φήσας τὰς ὑμετέρας ἔχειν εἰσφοράς, καὶ τοῦτ' ἐξελέγξειν ἢ παρ' ἑαυτοῦ καταθήσειν, καταλύσας ψηφίσματι κληρωτὴν ἀρχὴν ἐπὶ τῇ προφάσει ταύτῃ ἐπὶ τὴν εἴσπραξιν παρέδωκε. δημηγορίας δ' ἐπὶ τούτοις ποιούμενος, ὥς ἔστι τριῶν αἵρεσις, ἢ τὰ πομπεῖα κατακόπτειν ἢ πάλιν εἰσφέρειν ἢ τοὺς ὀφείλοντας εἰσπράττειν, αἵρουμένων εἰκότως ὑμῶν τοὺς ὀφείλοντας εἰσπράττειν, ταῖς ὑποσχέσεσι κατέχων, καὶ διὰ τὸν καιρὸν ὃς ἦν τότ' ἔχων ἐξουσίαν, τοῖς μὲν κειμένοις νόμοις περὶ τούτων οὐκ ᾤετο δεῖν χρῆσθαι οὐδ', εἰ μὴ τούτους

ἐνόμιζεν ἱκανούς, ἑτέρους τιθέναι, ψηφίσματα δ' εἶπεν ἐν ὑμῖν δεινὰ καὶ παράνομα, δι' ὧν ἡργολάβει καὶ πολλὰ τῶν ὑμετέρων κέκλοφε, τοὺς ἔνδεκα γράψας ἀκολουθεῖν μεθ' ἑαυτοῦ.

DEMOSTHENES.

II.

THE AGONY OF HERACLES.

ᾠ πολλὰ δὴ καὶ θερμὰ κοῦ λόγῳ κακὰ
καὶ χειρὶ καὶ νώτοισι μοχθήσας ἐγώ·
κούῳ τοιοῦτον οὔτ' ἄκοιτις ἢ Διὸς
προὔθηκεν οὔθ' ὁ στυγνὸς Εὐρυσθεὺς ἐμοὶ
οἶον τόδ' ἢ δολῶπις Οἰνέως κόρη
καθῆψεν ὥμοις τοῖς ἐμοῖς Ἑρινύων
ὑφαντὸν ἀμφίβληστρον, ᾧ διόλλυμαι.
πλευραῖσι γὰρ προσμαχθὲν ἐκ μὲν ἐσχάτας
βέβρωκε σάρκας, πνευμόνων τ' ἀρτηρίας
ρόφεϊ ξυνοικοῦν· ἐκ δὲ χλωρὸν αἵμά μου
πέπωκεν ἤδη, καὶ διέφθαρμαι δέμας
τὸ πᾶν, ἀφράστῳ τῇδε χειρωθεὶς πέδῃ.
κοῦ ταῦτα λόγχῃ πεδιάς, οὔθ' ὁ γηγενὴς
στρατὸς Γιγάντων, οὔτε θήρειος βία,
οὔθ' Ἑλλάς, οὔτ' ἄγλωσσος, οὔθ' ὅσην ἐγὼ
γαῖαν καθαίρων ἰκόμην, ἔδρασέ πω·
γυνὴ δέ, θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν,
μόνη με δὴ καθεῖλε φασγάνου δίχα.
ὦ παῖ, γενοῦ μοι παῖς ἐτήτυμος γεγώς,
καὶ μὴ τὸ μητρὸς ὄνομα πρεσβεύσης πλέον.
δὸς μοι χεροῖν σαῖν αὐτὸς ἐξ οἴκου λαβὼν

ἐς χεῖρα τὴν τεκοῦσαν, ὥς εἰδῶ σάφα
 εἰ τοῦμὸν ἀλγεῖς μᾶλλον ἢ κείνης ὀρῶν
 λωβητὸν εἶδος ἐν δίκῃ κακούμενον.
 ἴθ', ὦ τέκνον, τόλμησον· οἴκτειρόν τέ με
 πολλοῖσιν οἴκτρον, ὅστις ὥστε παρθένος
 βέβρυχα κλαίων· καὶ τόδ' οὐδ' ἂν εἰς ποτε
 τόνδ' ἄνδρα φαίῃ πρόσθ' ἰδεῖν δεδρακότα,
 ἀλλ' ἀστένακτος αἰὲν ἐσπόμεν κακοῖς.
 νῦν δ' ἐκ τοιούτου θῆλυς εὖρημαι τάλας.
 καὶ νῦν προσελθὼν στῆθι πλησίον πατρός,
 σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὕπο
 πέπονθα· δεῖξω γὰρ τάδ' ἐκ καλυμμάτων.

SOPHOCLES.

III.

WAR OR PEACE.

Ἄλλ' ἔστιν, ὦ πρὸς τοῦ Διός, ὅστις εὖ φρονῶν ἐκ
 τῶν ὀνομάτων μᾶλλον, ἢ τῶν πραγμάτων, τὸν ἄγοντ'
 εἰρήνην ἢ πολεμοῦνθ' ἑαυτῷ σκέψαιτ' ἄν; οὐδεὶς
 δήπου. ὁ τοίνυν Φίλιππος ἐξ ἀρχῆς, ἄρτι τῆς εἰρήνης
 γεγонуίας, οὐπω Διοπείθους στρατηγούντος, οὐδὲ τῶν
 ὄντων ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρριον καὶ
 Δορίσκον ἐλάμβανε καὶ τοὺς ἐκ Σερρίου τείχους καὶ
 Ἱεροῦ ὅρους στρατιώτας ἐξέβαλλεν, οὓς ὁ ὑμέτερος
 στρατηγὸς κατέστησεν. καίτοι ταῦτα πράττων τί
 ἐποίει; εἰρήνην μὲν γὰρ ὁμωμόκει. καὶ μηδεὶς εἶπη,
 τί δὲ ταῦτ' ἐστίν, ἢ τί τούτων μέλει τῇ πόλει; εἰ μὲν
 γὰρ μικρὰ ταῦτα, ἢ μηδὲν ὑμῖν αὐτῶν ἔμελεν, ἄλλος

ἂν εἴη λόγος οὗτος· τὸ δ' εὐσεβὲς καὶ τὸ δίκαιον, ἂν
 τ' ἐπὶ μικροῦ τις ἂν τ' ἐπὶ μείζονος παραβαίνειν τὴν
 αὐτὴν ἔχει δύναμιν. φέρε δὴ νῦν, ἡνίκ' εἰς Χερρόνη-
 σον, ἣν βασιλεὺς καὶ πάντες οἱ Ἕλληνες ὑμετέραν
 ἐγνώκασιν εἶναι, ξένους εἰσπέμπει καὶ βοηθεῖν ὁμο-
 λογεῖ καὶ ἐπιστέλλει, ταῦτα ποιεῖ τί; φῆς μὲν γὰρ
 οὐ πολεμεῖν, ἐγὼ δὲ τοσούτου δέω ταῦτα ποιοῦντ'
 ἐκείνον ἄγειν ὁμολογεῖν τὴν πρὸς ὑμᾶς εἰρήνην, ὥστε
 καὶ Μεγάρων ἀπτόμενον κἂν Εὐβοίᾳ τυραννίδα
 κατασκευάζοντα καὶ νῦν ἐπὶ Θράκῃ παριόντα καὶ
 τὰν Πελοποννήσῳ σκευωρούμενον, καὶ πάνθ' ὅσα
 πράττει μετὰ τῆς δυνάμεως, ποιοῦντα λύειν φημὶ τὴν
 εἰρήνην καὶ πολεμεῖν ὑμῖν, εἰ μὴ καὶ τοὺς τὰ μηχαν-
 νήματ' ἐφιστάντας εἰρήνην ἄγειν φήσετε, ἕως ἂν
 αὐτὰ τοῖς τείχεσιν [ἤδη] προσάγωσιν. ἀλλ' οὐ
 φήσετε· ὁ γὰρ οἷς ἂν ἐγὼ ληφθείην, ταῦτα πράττων
 καὶ κατασκευαζόμενος, οὗτος ἐμοὶ πολεμεῖ, κἂν μήπω
 βάλλῃ μηδὲ τοξεύῃ.

DEMOSTHENES.

IV.

A JEALOUS WOMAN.

EP. Ἐκείνο λέξον, οὐπερ οὐνεκ' ἐστάλην.

AN. λέγω σ' ἐγὼ νοῦν οὐκ ἔχειν ὅσον σε δεῖ.

EP. λείψεις τόδ' ἄγνὸν τέμενος ἐναλίας θεοῦ;

AN. εἰ μὴ θανοῦμαί γ'. εἰ δὲ μή, οὐ λείψω ποτέ.

EP. ὥς τοῦτ' ἄραρε, κοῦ μενῶ πόσιν μολεῖν.

AN. ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω μέ σοι.

EP. πῦρ σοι προσοίσω, κοῦ τὸ σὸν προσκέψομαι.

AN. σὺ δ' οὖν κάταιρε, θεοὶ γὰρ εἴσονται τάδε.

EP. καὶ χρωτὶ δεινῶν τραυμάτων ἀλγηδόνας.

AN. σφάζ', αἱμάτων θεῶς βωμόν, ἢ μέτεισί σε.

EP. ὦ βάρβαρον σὺ θρέμμα καὶ σκληρὸν θράσος,
ἐγκαρτερεῖς δὴ θάνατον; ἀλλ' ἐγὼ σ' ἔδρας
ἐκ τῆσδ' ἐκοῦσαν ἐξαναστήσω τάχα·

τοιόνδ' ἔχω σου δέλεαρ. ἀλλὰ γὰρ λόγους
κρύψω, τὸ δ' ἔργον αὐτὸ σημανεῖ τάχα.

κάθησ' ἐδραία· καὶ γὰρ εἰ πέριξ σ' ἔχει
τηκτὸς μόλυβδος, ἐξαναστήσω σ' ἐγώ,
πρὶν ᾧ πέποιθας παῖδ' Ἀχιλλέως μολεῖν.

EURIPIDES.

V.

METE OUT PROMPT AND SEVERE PUNISHMENT.

Λοιπὸν τοίνυν ἐστίν, ὦ ἄνδρες Ἀθηναῖοι, τοῖς
ἀπαλλαγῆναι βουλομένοις τούτου, ἀδίκημα σαφές
καὶ ἐναργές ἔχοντας ἐκ τῶν νόμων μάλιστα μὲν
αὐτῷ θανάτου τιμῆσαι, εἰ δὲ μή, τοσοῦτον ἀναθεῖναι
τίμημα χρημάτων, ὅσον μὴ δυνήσεται φέρειν· ἄλλη
γὰρ οὐκ ἔστιν ἀπαλλαγή τούτου, σαφῶς ἐπίστασθε.
καὶ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τῶν μὲν ἄλλων ἀνθρώ-
πων ἂν τις ἴδοι τοὺς μὲν βελτίστους καὶ μετριωτάτους
αὐτῇ τῇ φύσει πάντα ποιοῦντας ἐκόντας ἃ δεῖ, τοὺς
δὲ χείρους μὲν τούτων, ἔξω δὲ τοῦ πονηροῦς ἄγαν
κληθῆναι, τῷ φόβῳ τῷ πρὸς ὑμᾶς καὶ τῷ τοῖς αἰσ-
χροῖς καὶ λόγοις καὶ ὀνείδεσιν ἀλγεῖν εὐλαβουμένους
ἐξαμαρτάνειν· τοὺς δὲ πονηροτάτους καὶ ἐξαγίστους
ὀνομαζομένους τὰς γε συμφορὰς σωφρονίζειν λέγουσιν.

οὐτοσὶ τοίνυν Ἀριστογείτων τοσοῦτον ὑπερῆρκεν ἅπαντας ἀνθρώπους πονηρίᾳ ὥστ' οὐδὲ παθὼν ἐνουθετήθη, ἀλλ' ἐπὶ τοῖς αὐτοῖς ἀδικήμασι καὶ πλεονεκτήμασι πάλιν εἴληπται. καὶ τοσοῦτῳ πλείονος ὀργῆς ἄξιός ἐστι νῦν ἢ πρότερον, ὅσῳ τότε μὲν γράφειν μόνον ᾤετο δεῖν παρὰ τοὺς νόμους, νυνὶ δὲ πάντα ποιεῖν, αἰτιᾶσθαι, λέγειν, διαβάλλειν, βλασφημεῖν, θανάτου τιμᾶσθαι, εἰσαγγέλλειν, κακολογεῖν τοὺς ἐπιτίμους αὐτὸς ὀφείλων τῷ δημοσίῳ· τούτου γὰρ οὐδέν ἐστι δεινότερον. τὸ μὲν οὖν νουθετεῖν τοῦτον μανία· ὃς γὰρ οἷς ὁ δῆμος ἅπας τοὺς ἐνοχλοῦντας ἑαυτὸν νουθετεῖ θορύβοις μηδεπώποθ' ὑπεῖξε μηδὲ διετράπη, ταχύ γ' ἂν φροντίσειε τοῦ παρ' ἐνὸς λόγου. ἀνίατον, ἀνίατον, ἄνδρες Ἀθηναῖοι, τὸ πρᾶγμα ἐστὶ τὸ τούτου. δεῖ δὴ πάντας, ὥσπερ οἱ ἰατροί, ὅταν καρκίνον ἢ φαγέδαιναν ἢ τῶν ἄλλων ἀνιάτων τι κακῶν ἴδωσιν, ἀπέκασαν ἢ ὅλως ἀπέκοψαν, οὕτω τοῦτο τὸ θηρίον ὑμᾶς ἐξορίσαι, ρίψαι ἐκ τῆς πόλεως, ἀνελεῖν, μὴ περιμείναντάς τι παθεῖν, ὃ μήτ' ἰδίᾳ μήτε δημοσίᾳ γένοιτο, ἀλλὰ προευλαβηθέντας. ὡδὶ γὰρ ὁρᾶτε. οὐδένα πώποτ' ἴσως ὑμῶν ἔχισ ἔδακεν οὐδὲ φαλάγγιον, μηδὲ δάκοι· ἀλλ' ὅμως ἅπαντα τὰ τοιαῦτα ἐπὰν ἴδητε, εὐθὺς ἀποκτείνετε. τὸν αὐτὸν τοίνυν τρόπον, ὦ ἄνδρες Ἀθηναῖοι, καὶ ὅταν συκοφάντην καὶ πικρὸν καὶ ἔχιν τὴν φύσιν ἀνθρωπον ἴδητε, μὴ πόθ' ἕκαστον ὑμῶν δήξεται περιμένετε, ἀλλ' ὁ προστυχὼν ἀεὶ τιμωρησάσθω.

VI.

MOTHER AND CHILD.

ὦ φίλτατ', ὦ περισσὰ τιμηθεὶς τέκνον,
 θανεῖ πρὸς ἐχθρῶν, μητέρ' ἀθλίαν λιπῶν.
 ἢ τοῦ πατρὸς δέ σ' εὐγένει' ἀπώλεσεν,
 ἢ τοῖσιν ἄλλοις γίγνεται σωτηρία,
 τὸ δ' ἐσθλὸν οὐκ ἐς καιρὸν ἦλθε σοὶ πατρός.
 ὦ λέκτρα τὰμὰ δυστυχῇ τε καὶ γάμοι,
 οἷς ἦλθον ἐς μέλαθρον Ἑκτορός ποτε,
 οὐχ ὡς σφαγεῖον Δαναΐδαις τέξουσ' ἐμόν,
 ἀλλ' ὡς τύραννον Ἀσιάδος πολυσπόρου.
 ὦ παῖ, δακρύεις; αἰσθάνει κακῶν σέθεν;
 τί μου δέδραξαι χερσὶ κἀντέχει πέπλων,
 νεοσσὸς ὥσπερ πτέρυγας ἐσπίτνων ἐμάς;
 οὐκ εἴσιν Ἑκτωρ, κλεινὸν ἀρπάσας δόρυ,
 γῆς ἐξανελθῶν, σοὶ φέρων σωτηρίαν,
 οὐ συγγένεια πατρός, οὐκ ἰσχύς Φρυγῶν.
 λυγρὸν δὲ πῆδημ' ἐς τράχηλον ὑψόθεν
 πεσὼν ἀνοίκτως, πνεῦμ' ἀπορρήξεις σέθεν.
 ὦ νέον ὑπαγκάλισμα μητρὶ φίλτατον,
 ὦ χρωτὸς ἡδὺ πνεῦμα· διὰ κενῆς ἄρα
 ἐν σπαργάνοις σε μαστὸς ἐξέθρεψ' ὅδε,
 μάτην δ' ἐμόχθουν καὶ κατεξάνθη πόνοις.
 νῦν, οὔ ποτ' αὖθις, μητέρ' ἀσπάζου σέθεν,
 πρόσπιτνε τὴν τεκοῦσαν, ἀμφὶ δ' ὠλένας
 ἔλισσ' ἐμοῖς νώτοισι καὶ στόμ' ἄρμοσον.
 ὦ βάρβαρ' ἐξευρόντες Ἕλληνες κακά,
 τί τόνδε παῖδα κτείνειτ' οὐδὲν αἴτιον;

ὦ Τυνδάρειον ἔρνος, οὔ ποτ' εἰ Διός,
 πολλῶν δὲ πατέρων φημί σ' ἐκπεφυκέναι,
 Ἀλάστορος μὲν πρῶτον, εἶτα δὲ Φθόνου,
 Φόνου τε Θανάτου θ', ὅσα τε γῇ τρέφει κακά.
 οὐ γάρ ποτ' αὐχῶ Ζῆνά γ' ἐκφῦσαί σ' ἐγώ,
 πολλοῖσι κῆρα βαρβάροισ' Ἑλλησί τε.
 ὅλοιο· καλλίστων γὰρ ὁμμάτων ἀπο
 αἰσχρῶς τὰ κλεινὰ πεδί' ἀπώλεσας Φρυγῶν.

EURIPIDES.

VII.

PHILIP HATES ATHENS.

Εἰσὶ δέ τινες οἱ πρὶν ἀκοῦσαι τοὺς ὑπὲρ τῶν
 πραγμάτων λόγους εὐθέως εἰώθασιν, Τί οὖν χρή
 ποιεῖν; οὐχ ἵνα ἀκούσαντες ποιήσωσι—χρησιμώ-
 τατοι γὰρ ἂν ᾗσαν ἀπάντων—, ἀλλ' ἵνα τοῦ λέ-
 γοντος ἀπαλλαγῶσι. δεῖ δ' ὅμως εἰπεῖν ὃ τι χρή
 ποιεῖν. πρῶτον μὲν, ὦ ἄνδρες Ἀθηναῖοι, τοῦτο παρ'
 ὑμῖν αὐτοῖς βεβαίως γινῶναι, ὅτι τῇ πόλει Φίλιππος
 πολεμεῖ καὶ τὴν εἰρήνην λέλυκε· καὶ κακόνους μὲν
 ἐστι καὶ ἐχθρὸς ὅλη τῇ πόλει καὶ τῷ τῆς πόλεως
 ἐδάφει, προσθήσω δὲ καὶ τοῖς ἐν τῇ πόλει θεοῖς,
 οἵπερ αὐτὸν ἐξολέσειαν· οὐδενὶ μέντοι μᾶλλον ἢ τῇ
 πολιτείᾳ πολεμεῖ οὐδ' ἐπιβουλεύει, καὶ σκοπεῖ μᾶλλον
 οὐδὲν τῶν ἀπάντων, ἢ ὅπως ταύτην καταλύσῃ. καὶ
 τοῦτ' ἐξ ἀνάγκης τρόπον τινὰ νῦν γε δὴ ποιεῖ· λο-
 γίζεσθε γάρ. ἄρχειν βούλεται, τούτου δ' ἀνταγω-
 νιστὰς μόνους ὑπείληφεν ὑμᾶς. ἀδικεῖ πολὺν ἤδη
 χρόνον, καὶ τοῦτ' αὐτὸς ἄριστα σύννοιδεν ἑαυτῷ· οἷς

γὰρ οὖσιν ὑμετέροις ἔχει χρῆσθαι, τούτοις ἅπαντα
 τᾶλλα βεβαίως κέκτῃται· εἰ γὰρ Ἀμφίπολιν καὶ
 Ποτίδαιαν προεῖτο, οὐδ' ἂν ἐν Μακεδονίᾳ μένειν
 ἀσφαλῶς ἡγείτο. ἀμφότερα οὖν οἶδε, καὶ αὐτὸν
 ὑμῖν ἐπιβουλεύοντα, καὶ ὑμᾶς αἰσθανομένους. εὖ
 φρονεῖν δ' ὑμᾶς ὑπολαμβάνων δικαίως μισεῖν αὐτὸν
 ἡγείται. πρὸς δὲ τούτοις τοσούτοις οὖσιν οἶδεν ἀκρι-
 βῶς ὅτι, οὐδ' ἂν ἀπάντων τῶν ἄλλων γένηται κύριος,
 οὐδέν ἐστ' αὐτῷ βεβαίως ἔχειν, ἕως ἂν ὑμεῖς δημο-
 κρατῇσθε, ἀλλ' ἐάν ποτε συμβῇ τι πταῖσμα—πολλὰ
 δ' ἂν γένοιτο ἀνθρώπῳ—, ἥξει πάντα τὰ νῦν βεβι-
 ασμένα, καὶ καταφεύξεται πρὸς ὑμᾶς· ἐστὲ γὰρ
 ὑμεῖς οὐκ αὐτοὶ πλεονεκτῆσαι καὶ κατασχεῖν ἀρχὴν
 εὖ πεφυκότες, ἀλλ' ἕτερον λαβεῖν κωλύσαι, καὶ τὸν
 ἔχοντ' ἀφελέσθαι καὶ ὅλως ἐνοχλῆσαι ἀρχεῖν βουλο-
 μένοις καὶ πάντας ἀνθρώπους εἰς ἐλευθερίαν ἐξ-
 ελέσθαι δεινοί.

DEMOSTHENES.

VIII.

HELEN AND HERMIONE SEIZED BY PYLADES AND
 ORESTES.

ΧΟ. Τέλος ἔχει δαίμων βροτοῖς τέλος ὅπα θέλει.
 μεγάλα δέ τις ἅ δύναμις· δι' ἀλαστόρων
 ἔπεσ' ἔπесе μέλαθρα τάδε δι' αἱμάτων
 διὰ τὸ Μυρτίλου πέσημ' ἐκ δίφρου.
 ἀλλὰ μὴν καὶ τόνδε λεύσσω Μενέλεων δόμων
 πέλας
 ὀξύπουν, ῥοσθημένον που τὴν τύχην ἢ νῦν
 πάρα.

οὐκέτ' ἂν φθάνοιτε κλῆθρα συμπεραίνοντες
 μοχλοῖς,
 ὦ κατὰ στέγας Ἀτρεΐδαι. δεινὸν εὐτυχῶν ἀνὴρ
 πρὸς κακῶς πράσσοντας, ὥς σὺ νῦν, Ὀρέστα,
 δυστυχεῖς.

ΜΕ. ἤκω κλύων τὰ δεινὰ καὶ δραστήρια
 δισσοῖν λεόντοιν· οὐ γὰρ ἄνδρ' αὐτῷ καλῶ.
 ἤκουσα γὰρ δὴ τὴν ἐμὴν ξυνάορον
 ὥς οὐ τέθνηκεν, ἀλλ' ἄφαντος οἴχεται,
 κενὴν ἀκούσας βάξιν, ἣν φόβῳ σφαλεῖς
 ἤγγειλέ μοί τις. ἀλλὰ τοῦ μητροκτόνου
 τεχνάσματ' ἐστὶ ταῦτα καὶ πολὺς γέλως.
 ἀνοιγέτω τις δῶμα· προσπόλοις λέγω
 ὠθεῖν πύλας τάσδ' ὥς ἂν ἀλλὰ παῖδ' ἐμὴν
 ῥυσώμεθ' ἀνδρῶν ἐκ χερῶν μαιφόνων,
 καὶ τὴν τάλαιναν ἀθλίαν δάμαρτ' ἐμὴν
 λάβωμεν, ἧ δεῖ ξυνθανεῖν ἐμῇ χερὶ
 τοὺς διολέσαντας τὴν ἐμὴν ξυνάορον.

ΟΡ. οὗτος σύ, κλήθρων τῶνδε μὴ ψαύσης χερί,
 Μενέλαον εἶπον ὃς πεπύργωσαι θράσει·
 ἢ τῷδε θριγκῷ κρᾶτα συνθραύσω σέθεν,
 ῥήξας παλαιὰ γεῖσα, τεκτόνων πόνον.
 μοχλοῖς δ' ἄραρε κλῆθρα, σῆς βοηδρόμου
 σπουδῆς ἅ σ' εἰρξεί, μὴ δόμων ἔσω περᾶν.

ΜΕ. ἔα, τί χρῆμα; λαμπάδων ὀρῶ σέλας,
 δόμων δ' ἐπ' ἄκρων τούσδε πυργηρουμένους,
 ξίφος δ' ἐμῆς θυγατρὸς ἐπίφρουρον δέρη.

IX.

THE VEIL OF THE FLESH.

Ἦν οὖν νόμος ὁδε περὶ ἀνθρώπων ἐπὶ Κρόνου, καὶ αἰεὶ καὶ νῦν ἔτι ἔστιν ἐν θεοῖς, τῶν ἀνθρώπων τὸν μὲν δικαίως τὸν βίον διελθόντα καὶ ὁσίως, ἐπειδὰν τελευτήσῃ, εἰς μακάρων νήσους ἀπιόντα οἰκεῖν ἐν πάσῃ εὐδαιμονίᾳ ἐκτὸς κακῶν, τὸν δὲ ἀδίκως καὶ ἀθέως εἰς τὸ τῆς τίσεώς τε καὶ δίκης δεσμωτήριον, ὃ δὴ τάρταρον καλοῦσιν, ἰέναι. τούτων δὲ δικασταὶ ἐπὶ Κρόνου καὶ ἔτι νεωστὶ τοῦ Διὸς τὴν ἀρχὴν ἔχοντος ζῶντες ἦσαν ζώντων, ἐκείνῃ τῇ ἡμέρᾳ δικάζοντες ἢ μέλλοιεν τελευτᾶν. κακῶς οὖν αἱ δίκαι ἐκρίνοντο. ὃ τε οὖν Πλούτων καὶ οἱ ἐπιμεληταὶ οἱ ἐκ μακάρων νήσων ἰόντες ἔλεγον πρὸς τὸν Δία ὅτι φοιτῶνές σφιν ἄνθρωποι ἐκατέρωσε ἀνάξιοι. εἶπεν οὖν ὁ Ζεὺς, Ἀλλ' ἐγώ, ἔφη, παύσω τοῦτο γιγνόμενον. νῦν μὲν γὰρ κακῶς αἱ δίκαι δικάζονται. ἀμπεχόμενοι γάρ, ἔφη, οἱ κρινόμενοι κρίνονται. ζῶντες γὰρ κρίνονται. πολλοὶ οὖν, ἢ δ' ὅς, ψυχὰς πονηρὰς ἔχοντες ἡμφιεσμένοι εἰσὶ σώματά τε καλὰ καὶ γένη καὶ πλούτους, καί, ἐπειδὰν ἡ κρίσις ἦ, ἔρχονται αὐτοῖς πολλοὶ μάρτυρες, μαρτυρήσοντες ὡς δικαίως βεβιωκάσιν. οἱ οὖν δικασταὶ ὑπὸ τε τούτων ἐκπλήττονται, καὶ ἅμα καὶ αὐτοὶ ἀμπεχόμενοι δικάζουσι, πρὸ τῆς ψυχῆς τῆς αὐτῶν ὀφθαλμοὺς καὶ ὦτα καὶ ὅλον τὸ σῶμα προκεκαλυμμένοι. ταῦτα δὲ αὐτοῖς πάντα ἐπίπροσθεν γίγνεται, καὶ τὰ αὐτῶν ἀμφιέσματα καὶ τὰ τῶν κρινομένων. πρῶτον μὲν οὖν, ἔφη, παυστέον

ἐστὶ προειδόμενος αὐτοὺς τὸν θάνατον· νῦν γὰρ προ-
 ἴσασι. τοῦτο μὲν οὖν καὶ δὴ εἴρηται τῷ Προμηθεΐ
 ὅπως ἂν παύσῃ αὐτῶν. ἔπειτα γυμνοὺς κριτέον
 ἀπάντων τούτων· τεθνεῶτας γὰρ δεῖ κρίνεσθαι. καὶ
 τὸν κριτὴν δεῖ γυμνὸν εἶναι, τεθνεῶτα, αὐτῇ τῇ
 ψυχῇ αὐτὴν τὴν ψυχὴν θεωροῦντα ἐξαίφνης ἀπο-
 θανόντος ἐκάστου, ἔρημον πάντων τῶν συγγενῶν καὶ
 καταλιπόντα ἐπὶ τῆς γῆς πάντα ἐκεῖνον τὸν κόσμον,
 ἵνα δικαία ἡ κρίσις ᾗ.

PLATO.

X.

FIGHT BETWEEN POLLUX AND AMYCUS.

Ἦ ρ' Ἀμυκος, καὶ κόχλον ἔλων μυκάσατο κοῖλον.
 οἱ δὲ θοῶς συνάγερθεν ὑπὸ σκιερὰς πλατανίστους,
 κόχλω φυσαθέντος, ἀεὶ Βέβρυκες κομῶντες.
 ὥς δ' αὖτως ἥρωας ἰὼν ἐκαλέσσατο πάντας
 Μαγνήσσης ἀπὸ ναὸς ὑπείροχος ἐν δαΐ Κάστωρ.
 οἱ δ' ἐπεὶ οὖν σπείραισιν ἐκάρτυναν βοέησι
 χεῖρας, καὶ περὶ γυῖα μακροὺς εἴλιξαν ἱμάντας,
 ἐς μέσσον σύναγον φόνον ἀλλάλοισι πνέοντας.
 ἔνθα πολὺς σφισι μόχθος ἐπειγομένοισιν ἐτύχθη,
 ὁππότερος κατὰ νῶτα λάβῃ φάος ἡελίοιο.
 ἀλλ' ἰδρίῃ μέγαν ἄνδρα παρήλυθες, ὦ Πολύδευκες·
 βάλλετο δ' ἀκτίνεσσιν ἅπαν Ἀμύκοιο πρόσωπον.
 αὐτὰρ ὅγ' ἐν θυμῷ κεχολωμένος ἴετο πρόσσω,
 χερσὶ τιτυσκόμενος. τοῦ δ' ἄκρον τύψε γένειον
 Τυνδαρίδης ἐπιόντος· ὀρίνθη δὲ πλεον ἢ πρίν,
 σὺν δὲ μάχαν ἐτίναξε, πολὺς δ' ἐπέκειτο νενευκῶς

ἐς γαῖαν. Βέβρυκες δ' ἐπαύτεον· ἐκ δ' ἐτέρωθεν
 ἥρωες κρατερὸν Πολυδεύκεα θαρσύνεσκον,
 δειδιότες, μήπως νιν ἐπιβρίσας δαμάσειε
 χῶρῳ ἐνὶ στεινῷ Τιτυῷ ἐναλίγκιος ἀνὴρ.
 ἦτοι ὄγ' ἔνθα καὶ ἔνθα παριστάμενος Διὸς υἱὸς
 ἀμφοτέραισιν ἄμυσσεν ἀμοιβαδῖς· ἔσχεθε δ' ὀρμῆς
 παῖδα Ποσειδάωνος, ὑπερφιάλόν περ ἑόντα.
 ἔστη δὲ πλαγαῖς μεθύων, ἐκ δ' ἔπτυσεν αἶμα
 φοίνιον· οἱ δ' ἅμα πάντες ἀριστῆες κελάδησαν,
 ὥς ἴδον ἔλκεα λυγρὰ περὶ στόμα τε γναθμούς τε·
 ὄμματα δ' οἰδήσαντος ἀπεστείνωτο προσώπου.
 τὸν μὲν ἄναξ ἐτάραξεν ἐτώσια χερσὶ προδεικνὺς
 πάντοθεν· ἀλλ' ὅτε δὴ μιν ἀμηχανέοντ' ἐνόησε,
 μέσσας ῥινὸς ὑπερθε κατ' ὀφρύος ἤλασε πυγμῇ,
 πᾶν δ' ἀπέσυρε μέτωπον ἐς ὀστέον. αὐτὰρ ὁ πλαγεῖς
 ὑπτίος ἐν φύλλοισι τεθαλόσιν ἐξετανύσθη.

THEOCRITUS.

XI.

THE SEEKERS AFTER TRUTH.

Πάνσμικρον δὴ τι, ἦν δ' ἐγώ, ὦ Ἀδείμαντε, λεί-
 πεται τῶν κατ' ἀξίαν ὁμιλούντων φιλοσοφία, ἥ που
 ὑπὸ φυγῆς καταληφθὲν γενναῖον καὶ εὖ τεθραμμένον
 ἦθος, ἀπορία τῶν διαφθερούντων κατὰ φύσιν μείναν
 ἐπ' αὐτῇ, ἣ ἐν σμικρᾷ πόλει ὅταν μεγάλη ψυχὴ φυῇ
 καὶ ἀτιμάσασα τὰ τῆς πόλεως ὑπερίδῃ· βραχὺ δέ
 πού τι καὶ ἀπ' ἄλλης τέχνης δικαίως ἀτιμάσαν
 εὐφυὲς ἐπ' αὐτὴν ἂν ἔλθοι. εἴη δ' ἂν καὶ ὁ τοῦ

ἡμετέρου ἑταίρου Θεάγους χαλινὸς οἶος κατασχεῖν· καὶ γὰρ Θεάγει τὰ μὲν ἄλλα πάντα παρεσκευάσται πρὸς τὸ ἐκπεσεῖν φιλοσοφίας, ἡ δὲ τοῦ σώματος νοσοτροφία ἀπείργουσα αὐτὸν τῶν πολιτικῶν κατέχει. τὸ δ' ἡμέτερον οὐκ ἄξιον λέγειν, τὸ δαιμόνιον σημειῶν· ἡ γὰρ πού τινι ἄλλῳ ἢ οὐδενὶ τῶν ἔμπροσθεν γέγονε. καὶ τούτων δὴ τῶν ὀλίγων οἱ γενόμενοι καὶ γευσάμενοι ὥς ἡδὺ καὶ μακάριον τὸ κτῆμα, καὶ τῶν πολλῶν αὖ ἱκανῶς ἰδόντες τὴν μανίαν, καὶ ὅτι οὐδεὶς οὐδὲν ὑγιὲς ὥς ἔπος εἰπεῖν περὶ τὰ τῶν πόλεων πράττει, οὐδ' ἔστι ξύμμαχος μεθ' ὅτου τις ἰὼν ἐπὶ τὴν τῶν δικαίων βοήθειαν σώζοιτ' ἄν, ἀλλ' ὥσπερ εἰς θηρία ἄνθρωπος ἐμπεσών, οὔτε ξυναδικεῖν ἐθέλων οὔτε ἱκανὸς ὦν εἷς πᾶσιν ἀγρίοις ἀντέχειν, πρίν τι τὴν πόλιν ἢ φίλους ὀνήσῃ προαπολλόμενος ἀνωφελὲς αὐτῷ τε καὶ τοῖς ἄλλοις ἂν γένοιτο,—ταῦτα πάντα λογισμῷ λαβὼν ἡσυχίαν ἔχων καὶ τὰ αὐτοῦ πράττων, οἶον ἐν χειμῶνι κονιορτοῦ καὶ ζάλης ὑπὸ πνεύματος φερομένου ὑπὸ τειχίον ἀποστάς, ὁρῶν τοὺς ἄλλους καταπιμπλαμένους ἀνομίας, ἀγαπᾷ, εἴ πῃ αὐτὸς καθαρὸς ἀδικίας τε καὶ ἀνοσίων ἔργων τόν τε ἐνθάδε βίον βιώσεται καὶ τὴν ἀπαλλαγὴν αὐτοῦ μετὰ καλῆς ἐλπίδος ἰλεῶς τε καὶ εὐμενῆς ἀπαλλάξεται.

PLATO.

XII.

THE MORTAL STRUGGLE OF BROTHERS.

Ἐς δ' ἄπορον ἦκων δορὸς ἐπὶ σκέλος πάλιν
χωρεῖ, λαβὼν δ' ἀφῆκε μάρμαρον πέτρον,

μέσον δ' ἄκοντ' ἔθραυσεν· ἐξ ἴσου δ' Ἄρης
 ἦν κάμακος ἀμφοῖν χεῖρ' ἀπεστερημένοι·
 ἔνθεν δὲ κώπας ἀρπάσαντε φασγάνων
 ἐς ταῦτόν ἦκον, συμβαλόντε δ' ἀσπίδας
 πολὺν παραγμὸν ἀμφιβάντ' εἶχον μάχης.
 καί πως νοήσας Ἑτεοκλῆς τὸ Θεσσαλὸν
 εἰσήγαγεν σόφισμ' ὁμιλίᾳ χθονός.
 ἐξαλλαγεῖς γὰρ τοῦ παρεστῶτος πόνου
 λαιὸν μὲν ἐς τοῦπισθεν ἀναφέρει πόδα
 πρόσω τὰ κοῖλα γαστρὸς εὐλαβούμενος·
 προβὰς δὲ κῶλον δεξιὸν δι' ὀμφαλοῦ
 καθῆκεν ἔγχος, σφονδύλοις τ' ἐνήρμοσεν.
 ὁμοῦ δὲ κάμψας πλευρὰ καὶ νηδὺν τάλας
 ξὺν αἵματηραῖς σταγόσι Πολυνείκης πίτνει.

EURIPIDES.

XIII.

THE TESTS OF AN ENVOY.

Τὸ μὲν οὖν ἐξελέγχειν πολλὰ καὶ δεινὰ πεποιη-
 κότα τουτονὶ καὶ τῆς ἐσχάτης ὄντα τιμωρίας ἄξιον
 θαρρῶ καὶ πάνυ πιστεύω· ὃ δὲ καίπερ ὑπειληφὼς
 ταῦτα φοβοῦμαι, φράσω πρὸς ὑμᾶς καὶ οὐκ ἀποκρύ-
 ψομαι, ὅτι μοι δοκοῦσιν ἅπαντες οἱ παρ' ὑμῖν ἀγῶνες
 οὐχ ἦττον ὧ ἄνδρες Ἀθηναῖοι τῶν καιρῶν ἢ τῶν
 πραγμάτων εἶναι, καὶ τὸ χρόνον γεγενῆσθαι μετὰ
 τὴν πρεσβείαν πολὺν δέδοικα, μή τινα λήθην ἢ
 συνήθειαν τῶν ἀδικημάτων ὑμῖν ἐμπεποίηκεν. ὥς
 δὴ μοι δοκεῖτ' ἂν ὅμως ἐκ τούτων καὶ γινῶναι τὰ
 δίκαια καὶ δικάσαι νυνί, τοῦθ' ὑμῖν λέξω· εἰ σκέψαισθε
 παρ' ὑμῖν αὐτοῖς ὧ ἄνδρες δικασταὶ καὶ λογί-

σαισθε τίνων προσήκει τῇ πόλει λόγον παρὰ
 πρεσβευτοῦ λαβεῖν. πρῶτον μὲν τοίνυν ὦν ἀπήγ-
 γειλε, δεύτερον δὲ ὦν ἔπεισε, τρίτον δὲ ὦν προσετάξατε
 αὐτῷ, μετὰ ταῦτα τῶν χρόνων, ἐφ' ἅπασι δὲ τούτοις,
 εἰ ἀδωροδοκῆτως ἢ μὴ πάντα ταῦτα πέπρακται. τί
 δὴ ποτε τούτων; ὅτι ἐκ μὲν τῶν ἀπαγγελιῶν τὸ
 βουλευσάσθαι περὶ τῶν πραγμάτων ὑμῖν ἐστίν· ἂν
 μὲν οὖν ὧσιν ἀληθεῖς, τὰ δέοντα ἔγνωτε, ἂν δὲ μὴ
 τοιαῦται, τάναντία. τὰς δὲ συμβουλίας πιστοτέρας
 ὑπολαμβάνειτ' εἶναι τὰς τῶν πρέσβειων· ὥς γὰρ
 εἰδότες περὶ ὧν ἐπέμφθησαν ἀκούετε· οὐδὲν οὖν
 ἐξελέγχεσθαι δίκαιός ἐστιν ὁ πρεσβευτῆς φαῦλον
 οὐδ' ἀσύμφορον ὑμῖν συμβεβουλευκώς. καὶ μὴν περὶ
 ὧν γε προσετάξατ' εἰπεῖν ἢ πράξαι καὶ διαρρήδην
 ἐψηφίσασθε ποιῆσαι, προσήκει διωκηκέναι. εἶεν·
 τῶν δὲ δὴ χρόνων διὰ τί; ὅτι πολλάκις ὦ ἄνδρες
 Ἀθηναῖοι συμβαίνει πολλῶν πραγμάτων καὶ μεγάλων
 καιρὸν ἐν βραχεῖ χρόνῳ γίνεσθαι, ὃν ἂν τις ἐκὼν
 καθυφῇ τοῖς ἐναντίοις καὶ προδῷ, οὐδ' ἂν ὅτιοῦν ποιῇ
 πάλιν οἷός τ' ἔσται σῶσαι. ἀλλὰ μὴν ὑπέρ γε τοῦ
 προῖκα ἢ μή, τὸ μὲν ἐκ τούτων λαμβάνειν, ἐξ ὧν ἢ
 πόλις βλάπτεται, πάντες οἶδ' ὅτι φήσαιτ' ἂν εἶναι
 δεινὸν καὶ πολλῆς ὀργῆς ἄξιον. ὁ μέντοι τὸν νόμον
 τιθεὶς οὐ διώρισε τοῦτο, ἀλλ' ἀπλῶς εἶπε μηδαμῶς
 δῶρα λαμβάνειν, ἡγούμενος, ὥς ἐμοὶ δοκεῖ, τὸν ἅπαξ
 λαβόντα καὶ διαφθαρέντα ὑπὸ χρημάτων οὐδὲ κριτὴν
 ἔτι τῶν συμφερόντων ἀσφαλῇ μένειν τῇ πόλει.

XIV.

PAN.

Ἀμφί μοι Ἑρμείαιο φίλον γόνον ἔννεπε, Μοῦσα,
 αἰγιόδην, δικέρωτα, φιλόκροτον, ὅστ' ἀνὰ πίση
 δεινδρήεντ' ἄμυδις φοιτᾷ χοροήθεσι Νύμφαις·
 αἶτε κατ' αἰγίλιπος πέτρης στείβουσι κάρηνα,
 Πᾶν' ἀνακεκλόμεναι, νόμιον θεόν, ἀγλαέθειρον,
 αὐχμήενθ', ὅς πάντα λόφον νιφόμεντα λέλογχεν,
 καὶ κορυφὰς ὀρέων καὶ πετρήεντα κέλευθα·
 φοιτᾷ δ' ἔνθα καὶ ἔνθα διὰ ῥωπήϊα πυκνά,
 ἄλλοτε μὲν ρεῖθροισιν ἐφελκόμενος μαλακοῖσιν,
 ἄλλοτε δ' αὖ πέτρησιν ἐν ἡλιβάτοισι διοιχνεῖ,
 ἀκροτάτην κορυφὴν μηλόσκοπον εἰσαναβαίνων.
 πολλάκι δ' ἀργινόμεντα διέδραμεν οὔρεα μακρά,
 πολλάκι δ' ἐν κνημοῖσι διήλασε, θήρας ἐναίρων,
 ὀξέα δερκόμενος· τοτὲ δ' ἔσπερος ἔκλαγεν οἶος,
 ἄγρης ἐξανιών, δονάκων ὑπο μοῦσαν ἀθύρων
 νήδυμον· οὐκ ἂν τόνγε παραδράμοι ἐν μελέεσσιν
 ὄρνις, ἥτ' ἔαρος πολυανθέος ἐν πετάλοισιν
 θρῆνον ἐπιπροχέουσ' ἰάχει μελίγηρυν ἀοιδήν.
 σὺν δέ σφιν τότε Νύμφαι ὀρεστιάδες, λιγύμολπος,
 φοιτῶσαι πύκα ποσσὶν ἐπὶ κρήνῃ μελανύδρῳ
 μέλπονται· κορυφὴν δὲ περιστένει οὔρεος ἡχώ.

HOMER.

XV.

THE ATHENIAN CONSTITUTION.

Χρώμεθα γὰρ πολιτεία οὐ ζηλούσῃ τοὺς τῶν
 πέλας νόμους, παράδειγμα δὲ μᾶλλον αὐτοὶ ὄντες

τινὶ ἢ μιμούμενοι ἐτέρους. καὶ ὄνομα μὲν, διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας οἰκεῖν, δημοκρατία κέκληται· μέτεστι δὲ κατὰ μὲν τοὺς νόμους πρὸς τὰ ἴδια διάφορα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξιώσιν, ὥς ἕκαστος ἐν τῷ εὐδοκιμεῖ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ πενίαν, ἔχων δέ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανεία κεκώλυται. ἐλευθέρως δὲ τὰ τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν πρὸς ἀλλήλους τῶν καθ' ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δι' ὀργῆς τὸν πέλας, εἰ καθ' ἡδονὴν τι δρᾷ, ἔχοντες, οὐδὲ ἀζημίους μὲν λυπηρὰς δὲ τῇ ὄψει ἀχθηδόνας προστιθέμενοι· ἀνέπαχθῶς δὲ τὰ ἴδια προσομιλοῦντες, τὰ δημόσια διὰ δέος μάλιστα οὐ παρανομοῦμεν, τῶν τε αἰεὶ ἐν ἀρχῇ ὄντων ἀκροάσει καὶ τῶν νόμων, καὶ μάλιστα αὐτῶν ὅσοι τε ἐπ' ὠφελίᾳ τῶν ἀδικουμένων κεῖνται καὶ ὅσοι ἄγραφοι ὄντες αἰσχύνην ὁμολογουμένην φέρουσιν. καὶ μὴν καὶ τῶν πόνων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν γε καὶ θυσίαις διετησίοις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρεπέσιν, ὧν καθ' ἡμέραν ἢ τέρψις τὸ λυπηρὸν ἐκπλήσσει. ἐπεισέρχεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, καὶ ξυμβαίνει ἡμῖν μηδὲν οἰκειοτέρα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐναντίων τοῖσδε. τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε ξενηλασίαις ἀπείργο-

μέν τινα ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφθὲν ἄν
 τις τῶν πολεμίων ἰδὼν ὠφεληθείη, πιστεύοντες οὐ
 ταῖς παρασκευαῖς τὸ πλεον καὶ ἀπάταις ἢ τῷ ἀφ'
 ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ· καὶ ἐν ταῖς παι-
 δεῖαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθύς νέοι ὄντες τὸ
 ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως δια τώμενοι
 οὐδὲν ἥσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν.

THUCYDIDES.

XVI.

THE CHILDREN OF HERACLES.

Πολλῶν δὲ καλῶν ἐστίας ἀφιγμένων,
 ἐν τοῖσιν αὐτοῖς τοισίδ' ἔσταμεν λόγοις,
 κούδεις ἐτόλμησ' ἴδια προσθέσθαι κακά.
 ἀλλ' ἢ τιν' ἐς σὲ μωρίαν ἐσκεμμένοι
 δεῦρ' ἦλθον, ἢ κίνδυνον ἐξ ἀμηχάνων
 ῥίπτοντες, εἴτ' οὖν εἴτε μὴ γενήσεται
 οὐ γὰρ φρενήρη γ' ὄντα σ' ἐλπίζουσὶ που
 μόνον τοσαύτης ἦν ἐπήλθον Ἑλλάδος
 τὰς τῶνδ' ἀβούλους ξυμφορὰς κατοικτιεῖν·
 φέρ' ἀντίθεσ γάρ, τούσδε τ' ἐς γαῖαν παρεῖς
 ἡμᾶς τ' ἐάσας ἐξάγειν, τί κερδανεῖς;
 τὰ μὲν παρ' ἡμῶν τοιάδ' ἔστι σοι λαβεῖν·
 Ἄργους τοσήνδε χεῖρα τήν τ' Εὐρυσθέως
 ἰσχὺν ἅπασαν τῇδε προσθέσθαι πόλει.
 ἦν δ' ἐς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα
 βλέψας πεπανθῆς, ἐς πάλην καθίσταται
 δορὸς τὸ πρᾶγμα· μὴ γὰρ ὥς μεθήσομεν
 δόξης ἀγῶνα τόνδ' ἄτερ χαλυβδικοῦ.

EURIPIDES.

XVII.

THE FUTURE WORLD.

Ἀξίόν γε παρατηρεῖν τὰ ὑπὸ τῶν πολλῶν ἐν τοῖς πένθεσι γινόμενα καὶ λεγόμενα καὶ τὰ ὑπὸ τῶν παραμυθουμένων δῆθεν αὐτοὺς αὖθις αὖ λεγόμενα, καὶ ὥς ἀφόρητα ἡγοῦνται τὰ συμβαίνοντα σφίσι τε αὐτοῖς οἱ ὀδυρόμενοι καὶ ἐκείνοις οἷς ὀδύρονται, οὐ μὰ τὸν Πλούτωνα καὶ Φερσεφόνην κατ' οὐδὲν ἐπιστάμενοι σαφῶς οὔτ' εἰ πονηρὰ ταῦτα καὶ λύπης ἄξια οὔτ' εἰ τούναντίον ἡδέα καὶ βελτίω τοῖς παθοῦσι, νόμφ δὲ καὶ συνηθείᾳ τὴν λύπην ἐπιτρέποντες. ἐπειδὴν τοίνυν ἀποθάνῃ τις, οὕτω ποιοῦσι—μᾶλλον δὲ πρότερον εἰπεῖν βούλομαι ἄστινας περὶ αὐτοῦ τοῦ θανάτου δόξας ἔχουσιν· οὕτω γὰρ ἔσται φανερόν, οὐτινος ἔνεκα τὰ περιττὰ ἐκείνα ἐπιτηδεύουσιν. ὁ μὲν δὴ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ τε καὶ Ἑσιόδῳ καὶ τοῖς ἄλλοις μυθοποιοῖς περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν ποίησιν αὐτῶν, τόπον τινὰ ὑπὸ τῇ γῇ βαθὺν Ἀϊδην ὑπειλήφασιν, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ζοφερὸν καὶ ἀνῆλιον οὐκ οἶδ' ὅπως αὐτοῖς φωτίζεσθαι δοκοῦντα πρὸς τὸ καὶ καθορᾶν τῶν ἐνόντων ἕκαστον· βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς Πλούτωνα κεκλημένον ὥς μοι τῶν τὰ τοιαῦτα δεινῶν τις ἔλεγε, διὰ τὸ πλουτεῖν τοῖς νεκροῖς τῇ προσηγορίᾳ τετιμημένον. τοῦτον δὲ τὸν Πλούτωνα τὴν παρ' αὐτῷ πολιτείαν καὶ τὸν κάτω βίον καταστήσασθαι

τοιούτον· κεκληρῶσθαι μὲν γὰρ αὐτὸν ἄρχειν τῶν ἀποθανόντων, καταδεξάμενον δὲ αὐτοὺς καὶ παραλαβόντα κατέχειν δεσμοῖς ἀφύκτοις, οὐδενὶ τὸ παράπαν τῆς ἄνω ὁδοῦ ὑφιέμενον πλὴν ἐξ ἅπαντος τοῦ αἰῶνος πάννυ ὀλίγων ἐπὶ μεγίσταις αἰτίαις.

LUCIAN.

XVIII.

WOMANKIND.

Ἵμᾶς ἔρωτῶ, θρέμματ' οὐκ ἀνασχετά,
ἧ ταῦτ' ἄριστα καὶ πόλει σωτήρια,
στρατῶ τε θάρσος τῶδε πυργηρουμένῳ,
βρέτη πεσούσας πρὸς πολιισσούχων θεῶν
αὔειν, λακάζειν, σωφρόνων μισήματα;
μήτ' ἐν κακοῖσι μήτ' ἐν εὐεστοῖ φίλη
ξύνοικος εἶην τῷ γυναικείῳ γένει·
κρατοῦσα μὲν γὰρ οὐχ ὀμιλητὸν θράσος,
δείσασα δ' οἴκῳ καὶ πόλει πλεόν κακόν.
καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς
θεῖσαι διερροθήσατ' ἄψυχον κάκην·
τὰ τῶν θύραθιν δ' ὥς ἄριστ' ὀφέλλετε·
αὐτοὶ δ' ὑφ' αὐτῶν ἔνδοθεν πορθούμεθα
τοιαῦτά τ' ἂν γυναιξὶ συνναίων ἔχοις.
κεῖ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,
ἀνὴρ, γυνή τε, χῶτι τῶν μεταίχμιον,
ψῆφος κατ' αὐτῶν ὀλεθρία βουλεύσεται,
λευστήρα δῆμου δ' οὔτι μὴ φύγη μόρον.

AESCHYLUS.

XIX.

WHAT CONSTITUTES A STATE?

Οὐ μόνον δ' ἐκ πλειόνων ἀνθρώπων ἐστὶν ἡ πόλις, ἀλλὰ καὶ ἐξ εἴδει διαφερόντων· οὐ γὰρ γίνεται πόλις ἐξ ὁμοίων. ἕτερον γὰρ συμμαχία καὶ πόλις· τὸ μὲν γὰρ τῷ ποσῷ χρήσιμον, καὶ ἢ τὸ αὐτὸ τῷ εἶδει βοηθείας γὰρ χάριν ἡ συμμαχία πέφυκεν, ὥσπερ ἂν εἰ σταθμὸς πλεῖον ἐλκύσῃ. διοίσει δὲ τῷ τοιούτῳ καὶ πόλις ἔθνους, ὅταν μὴ κατὰ κώμας ὥσι κεχωρισμένοι τὸ πλῆθος, ἀλλ' οἷον Ἀρκάδες. ἐξ ὧν δὲ δεῖ ἐν γενέσθαι, εἶδει διαφέρει (διόπερ τὸ ἴσον τὸ ἀντιπεπονθὸς σώζει τὰς πόλεις, ὥσπερ ἐν τοῖς ἠθικοῖς εἴρηται πρότερον) ἐπεὶ καὶ ἐν τοῖς ἐλευθέροις καὶ ἴσοις ἀνάγκη τοῦτ' εἶναι· ἅμα γὰρ οὐχ οἷόν τε πάντας ἄρχειν, ἀλλ' ἢ κατ' ἐνιαυτὸν ἢ κατὰ τινα ἄλλην τάξιν ἢ χρόνον. καὶ συμβαίνει δὴ τὸν τρόπον τοῦτον ὥστε πάντας ἄρχειν, ὥσπερ ἂν εἰ μετέβαλλον οἱ σκυτεῖς καὶ οἱ τέκτονες καὶ μὴ οἱ αὐτοὶ ἀεὶ σκυτοτόμοι καὶ τέκτονες ἦσαν. ἐπεὶ δὲ βέλτιον οὕτως ἔχειν, καὶ τὰ περὶ τὴν κοινωνίαν τὴν πολιτικὴν δῆλον ὡς τοὺς αὐτοὺς ἀεὶ βέλτιον ἄρχειν, εἰ δυνατόν· ἐν οἷς δὲ μὴ δυνατόν διὰ τὸ τὴν φύσιν ἴσους εἶναι πάντας (ἅμα δὲ καὶ δίκαιον, εἴτ' ἀγαθὸν εἴτε φαῦλον τὸ ἄρχειν, πάντας αὐτοῦ μετέχειν,) ἐν τούτοις δὲ μείσθαι τὸ ἐν μέρει τοὺς ἴσους εἴκειν ὁμοίως τοῖς ἐξ ἀρχῆς· οἱ μὲν γὰρ ἄρχουσιν οἱ δ' ἄρχονται παρὰ

μέρος, ὥσπερ ἂν ἄλλοι γενόμενοι. τὸν αὐτὸν δὴ
τρόπον ἀρχόντων, ἕτεροι ἐτέρας ἀρχουσιν ἀρχάς.

ARISTOTLE.

XX.

A WILE OF ODYSSEUS.

Εἴθ' ὥς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἴη,
ὥς ὅθ' ὑπὸ Τροίην λόχον ἤγομεν ἀρτύναντες.
ἡγείσθην δ' Ὀδυσσεύς τε καὶ Ἀτρεΐδης Μενέλαος,
τοῖσι δ' ἅμα τρίτος ἦρχον ἐγών· αὐτοὶ γὰρ ἄνωγον.
ἀλλ' ὅτε δὴ ῥ' ἰκόμεσθα ποτὶ πτόλιν αἰπύ τε τεῖχος,
ἡμεῖς μὲν περὶ ἄστνυ κατὰ ῥωπήϊα πυκνά,
ἂν δόνακας καὶ ἔλος, ὑπὸ τεύχεσι πεπτηῶτες
κείμεθα, νύξ δ' ἄρ' ἐπῆλθε κακὴ Βορέας πεσόντος,
πηγυλὶς· αὐτὰρ ὑπερθε χιῶν γένετ' ἡύτε πάχνη,
ψυχρὴ, καὶ σακέεσσι περιτρέφετο κρύσταλλος.
ἔνθ' ἄλλοι πάντες χλαῖνας ἔχον ἡδὲ χιτῶνας,
εὐδον δ' εὐκηλοὶ, σάκεσιν εἰλυμένοι ὦμους·
αὐτὰρ ἐγὼ χλαῖναν μὲν ἰὼν ἐτάροισιν ἔλειπον
ἀφραδίης, ἐπεὶ οὐκ ἐφάμην ῥιγασέμεν ἔμπης,
ἀλλ' ἐπόμεν σάκος οἶον ἔχων καὶ ζῶμα φαεινόν.
ἀλλ' ὅτε δὴ τρίχα νυκτὸς ἔην, μετὰ δ' ἄστρο βεβή-
κειν,
καὶ τότ' ἐγὼν Ὀδυσῆα προσηύδων ἐγγυὺς ἑόντα
ἀγκῶνι νύξας· ὁ δ' ἄρ' ἐμπαπέως ὑπάκουσεν·
'διογενὲς Λαερτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οὗ τοι ἔτι ζωοῖσι μετέσσομαι, ἀλλὰ με χεῖμα

δάμναται· οὐ γὰρ ἔχω χλαῖναν. παρά μ' ἤπαφε
δαίμων

οἰοχίτων' ἵμεναι· νῦν δ' οὐκέτι φυκτὰ πέλονται.
ὥς ἐφάμην, ὁ δ' ἔπειτα νόον σχέθε τόνδ' ἐνὶ θυμῷ,
οἷος κείνος ἔην βουλευέμεν ἡδὲ μάχεσθαι·
φθεγξάμενος δ' ὀλίγη ὀπί με πρὸς μῦθον ἔειπεν·
'σίγα νῦν, μή τίς σευ Ἀχαιῶν ἄλλος ἀκούσῃ.'
ἦ καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν εἰπέ τε μῦθον·
'κλῦτε, φίλοι· θεῖός μοι ἐνύπνιον ἦλθεν ὄνειρος.
λίην γὰρ νηῶν ἐκὰς ἦλθομεν. ἀλλὰ τις εἴη
εἰπεῖν Ἀτρεΐδῃ Ἀγαμέμνονι, ποιμένι λαῶν,
εἰ πλέονας παρὰ ναῦφιν ἐποτρύνειε νέεσθαι.
ὥς ἔφατ', ὦρτο δ' ἔπειτα Θόας Ἀνδραίμονος υἱὸς
καρπαλίμως, ἀπὸ δὲ χλαῖναν βάλε φοινικέεσσαν,
βῆ δὲ θέειν ἐπὶ νῆας. ἐγὼ δ' ἐνὶ εἵματι κείνου
κείμεν ἄσπασίως, φάε δὲ χρυσόθρονος Ἡώς.

HOMER.

XXI.

MORTAL MAN MADE LIKE TO GOD.

'Ἀλλ' οὐτ' ἀπολέσθαι τὰ κακὰ δυνατόν, ὦ Θεόδωρε·
ὑπεναντίον γάρ τι τῷ ἀγαθῷ ἀεὶ εἶναι ἀνάγκη· οὐτ'
ἐν θεοῖς αὐτὰ ἰδρῦσθαι, τὴν δὲ θνητὴν φύσιν καὶ
τόνδε τὸν τόπον περιπολεῖ ἐξ ἀνάγκης· διὸ καὶ πει-
ρᾶσθαι χρὴ ἐνθένδε ἐκείσε φεύγειν ὃ τι τάχιστα·
φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις
δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι· ἀλλὰ
γάρ, ὦ ἄριστε, οὐ πάνυ τι ρᾶδιον πείσαι, ὥς ἄρα οὐχ

ὦν ἔνεκα οἱ πολλοὶ φασὶ δεῖν πονηρίαν μὲν φεύγειν,
 ἀρετὴν δὲ διώκειν, τούτων χάριν τὸ μὲν ἐπιτηδευτέον,
 τὸ δ' οὐ, ἵνα δὴ μὴ κακὸς καὶ ἵνα ἀγαθὸς δοκῇ εἶναι,
 ταῦτα γάρ ἐστιν ὁ λεγόμενος γραῶν ὕθλος, ὡς ἐμοὶ
 φαίνεται· τὸ δὲ ἀληθὲς ᾧδε λέγωμεν. θεὸς οὐδαμῇ
 οὐδαμῶς ἄδικος, ἀλλ' ὡς οἷόν τε δικαιοτάτος, καὶ
 οὐκ ἔστιν αὐτῷ ὁμοιότερον οὐδὲν ἢ ὃς ἂν ἡμῶν αὖ
 γένηται ὅ τι δικαιοτάτος. περὶ τούτου καὶ ἡ ὡς
 ἀληθῶς δεινότης ἀνδρὸς καὶ οὐδενία τε καὶ ἀνανδρία.
 ἡ μὲν γὰρ τούτου γνῶσις σοφία καὶ ἀρετὴ ἀληθινή,
 ἡ δὲ ἄγνοια ἀμαθία καὶ κακία ἐναργής· αἱ δ' ἄλλαι
 δεινότητές τε δοκοῦσαι καὶ σοφαί ἐν μὲν πολιτικαῖς
 δυναστείαις γιγνόμεναι φορτικάι, ἐν δὲ τέχναις
 βάνανσοι.

PLATO.

XXII.

IN HONOUR OF MIDAS.

Αἰτέω σε, φιλάγλαε, καλλίστα βροτεᾶν πολίων,
 Φερσεφόνας ἔδος, ἅτ' ὄχθαις ἐπὶ μηλοβότου
 ναίεις Ἀκράγαντος εὐδματον κολώναν, ᾧ ἄνα,
 Ἴλαος ἀθανάτων ἀνδρῶν τε σὺν εὐμενίᾳ
 δέξαι στεφάνωμα τόδ' ἐκ Πυθῶνος εὐδόξῳ Μίδᾳ,
 αὐτόν τέ νιν Ἑλλάδα νικάσαντα τέχνα, τάν ποτε
 Παλλὰς ἐφεῦρε θρασειᾶν Γοργόνων
 οὔλιον θρῆνον διαπλέξαις Ἀθάνᾳ·

τὸν παρθενίοις ὑπὸ τ' ἀπλάτοις ὀφίων κεφαλαῖς
 αἶε λειβόμενον δυσπενθέϊ σὺν καμάτῳ,

Περσεὺς ὁπότε τρίτον ἄνυσσεν κασιγνητῶν μέρος,
 εἰναλία Σερίφῳ λαοῖσί τε μοῖραν ἄγων.
 ἦτοι τό τε θεσπέσιον Φόρκοι' ἀμαύρωσεν γένος,
 λυγρόν τ' ἔρανον Πολυδέκτῃ θῆκε ματρός τ' ἔμπεδον
 δουλοσύναν τό τ' ἀναγκαῖον λέχος,
 εὐπαράου κράτα συλάσαις Μεδοίσας

υἱὸς Δανάας· τὸν ἀπὸ χρυσοῦ φαμὲν αὐτορύτου
 ἔμμεναι. ἀλλ' ἐπεὶ ἐκ τούτωνφίλον ἄνδρα πόνων
 ἐρρύσατο, παρθένος αὐλῶν τεῦχε πάμφωνον μέλος,
 ὄφρα τὸν Εὐρύαλας ἐκ καρπαλιμῶν γενύων
 χριμθθέντα σὺν ἔντεσι μιμήσαιτ' ἐρικλάγκταν γόον.
 εὖρεν θεός· ἀλλὰ νῖν εὐροῖσ' ἀνδράσι θνατοῖς ἔχειν,
 ὠνόμασεν κεφαλᾶν πολλᾶν νόμον,
 εὐκλεᾶ λαοσσόων μναστῆρ' ἀγώνων,

λεπτοῦ διανισσόμενον χαλκοῦ θάμα καὶ δονάκων,
 τοὶ παρὰ καλλιχόρῳ ναίοισι πόλει Χαρίτων
 Καφισίδος ἐν τεμένει, πιστοὶ χορευτῶν μάρτυρες,
 εἰ δέ τις ὄλβος ἐν ἀνθρώποισιν, ἄνευ καμάτου
 οὐ φαίνεται· ἐκ δὲ τελευτάσει νῖν ἦτοι σάμερον
 δαίμων· τό γε μόρσιμον οὐ παρφυκτόν, ἀλλ' ἔσται
 χρόνος

οὗτος, ὃ καί τιν' ἀελπτία βαλὼν
 ἔμπαλιν γνώμας τὸ μὲν δώσει, τὸ δ' οὐπω.

PINDAR.

XXIII.

ORDER IN A HOUSE.

Καὶ τί δή; ἡ γυνὴ ἐδόκει σοι, ἔφην ἐγώ, ὦ Ἰσχό-
 μαχε, πῶς τι ἐπακούειν, ὦν σὺ ἐσπούδαζες διδάσκων;

Τί δέ, εἰ μὴ ὑπισχνεῖτό γε ἐπιμελήσεσθαι; καὶ φανερά ἦν ἡδομένη ἰσχυρῶς, ὥσπερ ἐξ ἀμηχανίας εὐπορίαν τινὰ εὐρηκυῖα, καὶ ἐδεῖτό μου, ὡς τάχιστα, ἥπερ ἔλεγον, διατάξαι. Καὶ πῶς δὴ, ἔφην ἐγώ, ὦ Ἰσχύμαχε, διέταξας αὐτῇ; Τί δέ, εἰ μὴ τῆς οἰκίας τὴν δύναμιν ἔδοξέ μοι πρῶτον ἐπιδείξαι αὐτῇ; οὐ γὰρ ποικίλμασι κεκόσμηται, ὦ Σώκρατες, ἀλλὰ τὰ οἰκήματα ῥυκοδόμηται πρὸς αὐτὸ τοῦτο ἐσκεμμένα, ὅπως ἀγγεῖα ὡς συμφορώτατα ἢ τοῖς μέλλουσιν ἐν αὐτοῖς ἔσεσθαι· ὥστε αὐτὰ ἐκάλει τὰ πρέποντα εἶναι ἐκάστω. ὁ μὲν γὰρ θάλαμος, ἐν ὀχυρῷ ὢν, τὰ πλείστου ἄξια καὶ στρώματα καὶ σκεύη παρεκάλει· τὰ δὲ ξηρὰ τῶν στεγῶν τὸν σῖτον· τὰ δὲ ψυχρινὰ τὸν οἶνον· τὰ δὲ φανὰ ὅσα φάους δεόμενα ἔργα τε καὶ σκεύη ἐστί. καὶ διαιτητήρια δὲ τοῖς ἀνθρώποις ἐπεδείκνυον αὐτῇ κεκαλλωπισμένα τοῦ μὲν θέρους ἔχειν ψυχρινά, τοῦ δὲ χειμῶνος ἀλεεινά. καὶ σύμπασαν δὲ τὴν οἰκίαν ἐπέδειξα αὐτῇ, ὅτι πρὸς μεσημβρίαν ἀναπέπταται, ὥστε εὐδηλον εἶναι, ὅτι χειμῶνος μὲν εὐήλιός ἐστι, τοῦ δὲ θέρους εὐσκίος.

XENOPHON.

XXIV.

A BRAVE LADY.

Μή νυν τρέσης ἔτ' ἐχθρὸν Ἀργεῖον δόρυ·
ἐγὼ γὰρ αὐτὴ πρὶν κελευσθῆναι, γέρον,
θνήσκειν ἐτοίμη καὶ παρίστασθαι σφαγῇ.
τί φήσομεν γάρ, εἰ πόλις μὲν ἀξιοῖ

κίνδυνον ἡμῶν οὔνεκ' αἴρεσθαι μέγαν,
 αὐτοὶ δὲ προστιθέντες ἄλλοισιν πόνους,
 παρὸν σεσῶσθαι, φευξόμεσθα μὴ θανεῖν ;
 οὐ δῆτ' ἐπεὶ τοι καὶ γέλωτος ἄξια,
 στένειν μὲν ἰκέτας δαιμόνων καθημένους,
 πατρὸς δ' ἐκείνου φύντας οὐ πεφύκαμεν,
 κακοὺς ὀράσθαι· ποῦ τάδ' ἐν χρηστοῖς πρέπει ;
 κάλλιον, οἶμαι, τῆσδ', ἢ μὴ τύχοι ποτέ,
 πόλεως ἀλούσης χεῖρας εἰς ἐχθρῶν πεσεῖν,
 κᾶπειτα δεινὰ πατρὸς οὔσαν εὐγενοῦς
 παθοῦσαν· Αἰδην μὴδὲν ἦσσον εἰσιδεῖν.
 ἀλλ' ἐκπεσοῦσα τῆσδ' ἀλητεύσω χθονός,
 κούκ αἰσχυνοῦμαι δῆτ', ἐὰν δὴ τις λέγῃ,
 τί δεῦρ' ἀφίκεσθ' ἰκεσίοισι σὺν κλάδοις,
 αὐτοὶ φιλοψυχοῦντες ; ἔξίτε χθονός·
 κακοὺς γὰρ ἡμεῖς οὐ προσωφελήσομεν.
 ἀλλ' οὐδὲ μέντοι, τῶνδε μὲν τεθνηκότων,
 αὐτῇ δὲ σωθεῖσ', ἐλπίδ' εὖ πράξειν ἔχω·
 πολλοὶ γὰρ ἤδη τῇδε προὔδοσαν φίλους.
 τίς γὰρ κόρην ἔρημον ἢ δάμαρτ' ἔχειν
 ἢ παιδοποιεῖν ἐξ ἐμοῦ βουλήσεται ;
 οὐκοῦν θανεῖν ἄμεινον ἢ τούτων τυχεῖν
 ἀναξίαν· ἄλλη δὲ καὶ πρέπει τινὶ
 μᾶλλον τάδ', ἥτις μὴ 'πίσημος ὥς ἐγώ.
 ἡγείσθ' ὅπου δεῖ σῶμα κατθανεῖν τόδε,
 καὶ στεμματοῦτε καὶ κατάρχεσθ', εἰ δοκεῖ
 νικᾶτε δ' ἐχθρούς· ἦδε γὰρ ψυχὴ πάρα
 ἐκοῦσα κούκ ἄκουσα· κάξαγγέλλομαι

θνήσκειν ἀδελφῶν τῶνδε κάμαυτῆς ὑπερ.
εὕρημα γάρ τοι μὴ φιλοψυχοῦς' ἐγὼ
κάλλιστον ἡύρηκ', εὐκλεῶς λιπεῖν βίον.

EURIPIDES.

XXV.

THE BEGGAR ON HORSEBACK.

Περὶ δὲ τῆς ἐμῆς ἱππικῆς, ἥς οὗτος ἐτόλμησε
μνησθῆναι πρὸς ὑμᾶς, οὔτε τὴν τύχην δείσας οὔτε
ὑμᾶς αἰσχυνθείς, οὐ πολὺς ὁ λόγος. ἐγὼ γάρ, ὦ
βουλή, πάντας οἶμαι τοὺς ἔχοντάς τι δυστύχημα
τοιοῦτο ῥαστώνην τινὰ ζητεῖν καὶ τοῦτο φιλοσοφεῖν,
ὅπως ὡς ἀλυπότατα μεταχειριοῦνται τὸ συμβεβηκὸς
πάθος. ὦν εἷς ἐγώ, καὶ περιπεπτωκὸς τοιαύτη συμ-
φορᾷ ταύτην ἐμαυτῷ ῥαστώνην ἐξεύρον εἰς τὰς
ὁδοὺς τὰς μακροτέρας τῶν ἀναγκαίων. ὁ δὲ μέγισ-
τον, ὦ βουλή, τεκμήριον ὅτι διὰ τὴν συμφορὰν ἀλλ'
οὐ διὰ τὴν ὕβριν, ὡς οὗτός φησιν, ἐπὶ τοὺς ἵππους
ἀναβαίνω, ῥᾷδιόν ἐστι μαθεῖν. εἰ γὰρ ἐκεκτῆμην
οὐσίαν, ἐπ' ἀστράβης ἂν ὠχούμην, ἀλλ' οὐκ ἐπὶ τοὺς
ἄλλοτρίους ἵππους ἀνέβαινον. νυνὶ δ' ἐπειδὴ τοιοῦ-
τον οὐ δύναμαι κτήσασθαι, τοῖς ἄλλοτρίοις ἵπποις
ἀναγκάζομαι χρῆσθαι πολλάκις· καίτοι πῶς οὐκ
ἄτοπόν ἐστιν, ὦ βουλή, τοῦτον αὐτόν, εἰ μὲν ἐπ'
ἀστράβης ὠχούμενον ἑώρα με, σιωπᾶν (τί γὰρ ἂν
καὶ ἔλεγεν;) ὅτι δ' ἐπὶ τοὺς ἡττημένους ἵππους ἀνα-
βαίνω, πειρᾶσθαι πείθειν ὑμᾶς ὡς δυνατὸς εἶην; καὶ
ὅτι μὲν δυοῖν βακτηρίαιν χρῶμαι τῶν ἄλλων μίαν
χρωμένων, μὴ κατηγορεῖν ὡς καὶ τοῦτο τῶν δυνα-

μένων ἐστίν· ὅτι δ' ἐπὶ τοὺς ἵππους ἀναβαίνω, τεκ-
μηρίῳ χρῆσθαι πρὸς ὑμᾶς ὡς εἰμὶ τῶν δυναμένων ;
οἷς ἐγὼ διὰ τὴν αὐτὴν αἰτίαν ἀμφοτέροις χρῶμαι.

LYSIAS.

XXVI.

JASON AT THE COURT OF PELIAS.

Τίς γὰρ ἀρχὰ δέξατο ναυτιλίας ;
τίς δὲ κίνδυνος κρατεροῖς ἀδάμαντος δῆσεν ἄλοις ;
θέσφατον ἦν Πελίαν
ἐξ ἀγαυῶν Αἰολιδᾶν θανέμεν χεῖρεσσιν ἢ βουλαῖς
ἀκάμπτοις.
ἦλθε δέ οἱ κρυόεν πυκινῷ μάντευμα θυμῷ,
πᾶρ μέσον ὀμφαλὸν εὐδένδροιο ῥήθην ματέρος·
τὸν μονοκρήπιδα παντῶς ἐν φυλακᾷ σχεθέμεν
μεγάλα,
εὐτ' ἂν αἰπυνῶν ἀπὸ σταθμῶν ἐς εὐδείελον
χθόνα μόλῃ κλειτᾶς Ἰωλκοῦ,
ξείνος αἴτ' ὦν ἀστός. ὁ δ' ἄρα χρόνῳ
ἵκετ' αἰχμαῖσιν διδύμαισιν ἀνὴρ ἑκπαγλος· ἐσθὰς δ'
ἀμφότερόν μιν ἔχεν,
ἃ τε Μαγνήτων ἐπιχώριος ἀρμόζοισα θαητοῖσι
γυίοις,
ἀμφὶ δὲ παρδαλέα στέγετο φρίσσοντας ὄμβρους·
οὐδὲ κομᾶν πλόκαμοι κερθέντες ᾤχοντ' ἀγλαοί,
ἀλλ' ἅπαν νῶτον καταίθυσσον. τάχα δ' εὐθύς ἰὼν
σφετέρας
ἐστάθη γνώμας ἀταρμύκτοιο πειρώμενος
ἐν ἀγορᾷ πλήθοντος ὄχλου.

τὸν μὲν οὐ γίνωσκον· ὑπίζομένων δ' ἔμπας τις εἶπεν
καὶ τόδε·

Οὐ τί που οὗτος Ἀπόλλων, οὐδὲ μὰν χαλκάρματος
ἐστι πόσις

Ἀφροδίτας· ἐν δὲ Νάξῳ φαντὶ θανεῖν λιπαρᾷ

Ἰφιμεδείας παῖδας, ὦτον καὶ σέ, τολμάεις Ἐφιάλτα
ἄναξ.

καὶ μὰν Τιτυὸν βέλος Ἀρτέμιδος θήρευσε κραιπνόν,

ἐξ ἀνικάτου φαρέτρας ὀρνύμενον,

ὄφρα τις τᾶν ἐν δυνατῷ φιλοτάτων ἐπιψαύειν ἔραται.

PINDAR.

XXVII.

NO SCIENCE OF POLITICS.

Ὅρῳ οὖν, ὅταν συλλεγῶμεν εἰς τὴν ἐκκλησίαν,
ἐπειδὰν μὲν περὶ οἰκοδομίας τι δέη πράξαι τὴν
πόλιν, τοὺς οἰκοδόμους μεταπεμπομένους συμβούλους
περὶ τῶν οἰκοδομημάτων, ὅταν δὲ περὶ ναυπηγίας,
τοὺς ναυπηγούς, καὶ τᾶλλα πάντα οὕτως, ὅσα ἡγούν-
ται μαθητά τε καὶ διδακτὰ εἶναι· ἐὰν δέ τις ἄλλος
ἐπιχειρῇ αὐτοῖς συμβουλεύειν, ὃν ἐκεῖνοι μὴ οἶονται
δημιουργὸν εἶναι, καὶ πάνυ καλὸς ἦ καὶ πλούσιος
καὶ τῶν γενναίων, οὐδέν τι μᾶλλον ἀποδέχονται,
ἀλλὰ καταγελῶσι καὶ θορυβοῦσιν, ἕως ἂν ἡ αὐτὸς
ἀποστῇ ὁ ἐπιχειρῶν λέγειν καταθορυβηθείς, ἢ οἱ
τοξόται αὐτὸν ἀφελκύσωσιν ἢ ἐξαίρωνται κελευ-
όντων τῶν πρυτάνεων. περὶ μὲν οὖν ὧν οἶονται
ἐν τέχνῃ εἶναι, οὕτω διαπράττονται· ἐπειδὰν δέ τι
περὶ τῆς πόλεως διοικήσεως δέη βουλευσασθαι, συμ-

βουλεύει αὐτοῖς ἀνιστάμενος περὶ τούτων ὁμοίως μὲν τέκτων, ὁμοίως δὲ χαλκεύς, σκυτοτόμος, ἔμπορος, ναύκληρος, πλούσιος, πένης, γενναῖος, ἀγεννής, καὶ τούτοις οὐδεὶς τοῦτο ἐπιπλήττει ὥσπερ τοῖς πρότερον, ὅτι οὐδαμῶθεν μαθὼν, οὐδὲ ὄντος διδασκάλου οὐδενὸς αὐτῷ, ἔπειτα συμβουλεύειν ἐπιχειρεῖ· δῆλον γάρ, ὅτι οὐχ ἡγοῦνται διδακτὸν εἶναι. μὴ τοῖνυν ὅτι τὸ κοινὸν τῆς πόλεως οὕτως ἔχει, ἀλλὰ ἰδίᾳ ἡμῖν οἱ σοφώτατοι καὶ ἄριστοι τῶν πολιτῶν ταύτην τὴν ἀρετὴν ἣν ἔχουσιν οὐχ οἷοί τε ἄλλοις παραδίδοναι· ἐπεὶ Περικλῆς, ὁ τουτωνὶ τῶν νεανίσκων πατήρ, τούτους ἂ μὲν διδασκάλων εἶχετο καλῶς καὶ εὖ ἐπαίδευσεν, ἂ δὲ αὐτὸς σοφὸς ἐστίν, οὔτε αὐτὸς παιδεύει οὔτε τῷ ἄλλῳ παραδίδωσιν, ἀλλ' αὐτοὶ περιμόντες νέμονται ὥσπερ ἄφρονοι, ἐάν ποῦ αὐτόματοι περιτύχῃσι τῇ ἀρετῇ.

PLATO.

XXVIII.

THE CURE OF PHILOCTETES.

ΦΙ. Εὐμήφημι. τὴν φύσιν δ' ἔδειξας, ὦ τέκνον, ἐξ ἧς ἐβλαστες, οὐχὶ Σισύφου πατρός, ἀλλ' ἐξ Ἀχιλλέως, ὃς μετὰ ζώντων θ' ὅτ' ἦν ἡκού' ἄριστα, νῦν δὲ τῶν τεθνηκότων.

ΝΕ. ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε αὐτόν τέ μ'. ὦν δέ σου τυχεῖν ἐφίεμαι ἄκουσον. ἀνθρώποισι τὰς μὲν ἐκ θεῶν τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν· ὅσοι δ' ἐκουσίοισιν ἔγκεινται βλάβαις,

ὥσπερ σύ, τούτοις οὔτε συγγνώμην ἔχειν
 δίκαιόν ἐστιν οὔτ' ἐποικτεῖρειν τινά.
 σὺ δ' ἠγρίωσαι, κοῦτε σύμβουλον δέχει,
 ἐάν τε νουθετῇ τις εὐνοία λέγων,
 στυγεῖς, πολέμιον δυσμενῇ θ' ἠγούμενος.
 ὅμως δὲ λέξω· Ζῆνα δ' ὄρκιον καλῶ·
 καὶ ταῦτ' ἐπίστω, καὶ γράφου φρενῶν ἔσω.
 σὺ γὰρ νοσεῖς τόδ' ἄλγος ἐκ θείας τύχης,
 Χρύσης πελασθεὶς φύλακος, ὃς τὸν ἀκαλυφῇ
 σηκὸν φυλάσσει κρύφιος οἰκουρῶν ὄφιν·
 καὶ παῦλαν ἴσθι τῇσδε μήποτ' ἂν τυχεῖν
 νόσου βαρείας, ὥς ἂν αὐτὸς ἥλιος
 ταύτῃ μὲν αἶρῃ, τῇδε δ' αὖ δύνῃ πάλιν,
 πρὶν ἂν τὰ Τροίας πεδί' ἐκὼν αὐτὸς μόλῃς,
 καὶ τῶν παρ' ἡμῖν ἐντυχῶν Ἀσκληπιδῶν
 νόσου μαλαχθῇς τῇσδε, καὶ τὰ πέργαμα
 ξύν τοῖσδε τόξοις ξύν τ' ἐμοὶ πέρσας φανῇς.

SOPHOCLES.

XXIX.

THE UNJUST GUARDIANS.

Τοσαύτης τοίνυν οὐσίας μοι καταλειφθείσης ὅσῃν
 ἐξ ἀρχῆς ἠκούσατε, καὶ τοῦ τρίτου μέρους πρόσοδον
 αὐτῆς φερούσης πεντήκοντα μνᾶς, ἐξδὸν τούτοις
 ἀπληστοτάτοις οὔσι χρημάτων, καὶ εἰ μὴ μισθοῦν
 τὸν οἶκον ἐβούλοντο, ἀπὸ μὲν τούτων τῶν προσιόντων,
 ἐὼντας ὥσπερ εἶχε κατὰ χώραν, ἡμᾶς τε τρέφειν καὶ
 τὰ πρὸς τὴν πόλιν διοικεῖν, καὶ ὅσα ἐξ αὐτῶν περιε-
 γίγνετο, ταῦτα προσπεριποιεῖν, τὴν δ' ἄλλην οὐσίαν

ἐνεργὸν ποιήσασιν, οὖσαν ταύτης διπλασίαν, αὐτοῖς τε, εἰ χρημάτων ἐπεθύμουν, μέτρια ἐξ αὐτῶν λαβεῖν ἐμοί τε σὺν τοῖς ἀρχαίοις τὸν οἶκον ἐκ τῶν προσόδων μείζω ποιῆσαι, τούτων μὲν οὐδὲν ἐποίησαν, ἀποδόμενοι δ' ἀλλήλοις τὰ πλείστου ἄξια τῶν ἀνδραπόδων τὰ δὲ παντάπασιν ἀφανίσαντες, ἐμοῦ μὲν ἀνείλον καὶ τὴν ὑπάρχουσαν πρόσοδον, σφίσι δ' αὐτοῖς οὐ μικρὰν ἐκ τῶν ἐμῶν κατεσκευάσαντο. λαβόντες δὲ καὶ τ᾽ ἄλλα αἰσχυρῶς οὕτως πᾶντα, πλέον ἢ τὰ ἡμίση τῶν χρημάτων μηδὲ καταλειφθῆναι κοινῇ πάντες ἀμφισβητοῦσιν, ὥς πεντεταλάντου δὲ μόνον τῆς οὐσίας οὔσης, ἐκ τοσαύτης τοὺς λόγους ἀπεννηόχασιν, οὐ πρόσοδον μὲν ἐξ αὐτῶν οὐκ ἀποφαίνοντες, τὰ δὲ κεφάλαια φανερά ἀποδεικνύντες, ἀλλὰ ταῦτα τὰ ἀρχαῖα οὕτως ἀναιδῶς ἀνηλῶσθαι φάσκοντες. καὶ οὐδ' αἰσχύνονται ταῦτα τολμῶντες. καίτοι τί ποτ' ἂν ἔπαθον ὑπ' αὐτῶν, εἰ πλείω χρόνον ἐπετροπεύθην; οὐκ ἂν ἔχοιεν εἰπεῖν. ὅπου γὰρ δέκα ἐτῶν διαγενομένων παρὰ μὲν τῶν οὕτω μικρὰ κεκόμισμαι, τῷ δὲ καὶ προσοφείλων ἐγγέγραμμαι, πῶς οὐκ ἄξιον διαγανακτεῖν; δῆλον δὲ παντάπασιν· εἰ κατελείφθην μὲν ἐνιαύσιος, ἐξ ἔτη δὲ προσεπετροπεύθην ὑπ' αὐτῶν, οὐδ' ἂν τὰ μικρὰ ταῦτα παρ' αὐτῶν ἀπέλαβον.

DEMOSTHENES.

XXX.

THE PLOT AGAINST THE CYCLOPS.

“Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή·
Κύπλωπος γὰρ ἔκειτο μέγα ρόπαλον παρὰ σηκῷ,

χλωρόν, ἐλαΐνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίη
 αὐανθέν· τὸ μὲν ἄμμες εἴσκομεν εἰσορόωντες
 ὅσον θ' ἰστὸν νηὸς ἐεικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ἥτ' ἐκπεράα μέγα λαῖτμα·
 τόσπον ἔην μῆκος, τόσπον πάχος εἰσοράασθαι.
 τοῦ μὲν ὅσον τ' ὄργυιαν ἐγὼν ἀπέκοψα παραστάς,
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦσαι δ' ἐκέλευσα.
 οἱ δ' ὁμαλὸν ποίησαν· ἐγὼ δ' ἐθόωσα παραστάς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέῳ.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 ἥ ῥα κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή.
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάχθαι ἄνωγον,
 ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
 τριῖψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὕπνος ἰκάνοι.

HOMER.

XXXI.

THE AIMS OF PHILIP.

Οὐκ οὖν βούλεται τοῖς αὐτοῦ καιροῖς τὴν παρ' ὑμῶν
 ἐλευθερίαν ἐφεδρεύειν, οὐ κακῶς οὐδ' ἀργῶς ταῦτα
 λογιζόμενος. πρῶτον μὲν δὴ τοῦτο δεῖ, ἐχθρὸν ὑπει-
 ληφέναι τῆς πολιτείας καὶ τῆς δημοκρατίας ἀδιάλ-
 λακτον ἐκείνῳ, δεύτερον δὲ εἰδέναι σαφῶς, ὅτι πάνθ'
 ὅσα πραγματεύεται καὶ κατασκευάζεται νῦν, ἐπὶ
 τὴν ἡμετέραν πόλιν παρασκευάζεται. οὐ γὰρ οὕτως
 εὐήθης ἐστὶν οὐδεὶς ὥστε ὑπολαμβάνειν τὸν Φίλιππον,
 τῶν μὲν ἐν Θράκῃ κακῶν (τί γὰρ ἄλλο τις ἂν εἴποι
 Δρόγγιλον καὶ Καβύλην καὶ Μάστειραν καὶ ἂν νῦν
 ἐξαιρεῖ καὶ κατασκευάζεται;) τούτων μὲν ἐπιθυμεῖν

καὶ ὑπὲρ τοῦ ταῦτα λαβεῖν καὶ πόρους καὶ χειμῶνας
καὶ τοὺς ἐσχάτους κινδύνους ὑπομένειν, τῶν δὲ
Ἀθηναίων λιμένων καὶ νεωρίων καὶ τριήρων καὶ
τῶν ἔργων τῶν ἀργυρείων καὶ τοσούτων προσόδων
οὐκ ἐπιθυμεῖν, ἀλλὰ ταῦτα μὲν ὑμᾶς ἐάσειν ἔχειν
ὑπὲρ δὲ τῶν μελινῶν καὶ τῶν ὀλυρῶν τῶν ἐν τοῖς
Θρακίοις σιροῖς ἐν τῷ βαράθρῳ χειμάζειν.

DEMOSTHENES.

XXXII.

RETORTED SCORN.

Τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος·
“ Ζεῦ πάτερ, οὐ μὲν καλὸν ὑπέρβιον εὐχετάσθαι.
οὔτ' οὖν παρδάλιος τόσσον μένος, οὔτε λέοντος,
οὔτε συὸς κάπρου ὀλοόφρονος, οὐ τε μέγιστος
θυμὸς ἐνὶ στήθεσσι περὶ σθένει βλεμαίνει,
ὅσσον Πάνθου νῆες ἐϋμμελῖαι φρονέουσιν.
οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἵπποδάμοιο
ἧς ἤβης ἀπόνηθ', ὅτε μ' ὤνατο, καί μ' ὑπέμεινε,
καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστὴν
ἔμμεναι· οὐδέ ἐ φημί, πόδεσσί γε οἷσι κίοντα,
εὐφρῆναι ἄλοχόν τε φίλην, κεδνοῦς τε τοκῆας.
ὥς θῆν καὶ σὸν ἐγὼ λύσω μένος, εἴ κε μεῦ ἄντα
στήης. ἀλλὰ σ' ἔγωγ' ἀναχωρήσαντα κελεύω
εἰς πληθὺν ἰέναι, μηδ' ἀντίος ἴστασ' ἐμείω,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω.”

HOMER.

XXXIII.

HOPE DEFERRED.

Electra.

- ΧΟ. Οὗτοι σοὶ μούνα, τέκνον,
 ἄχος ἐφάνη βροτῶν,
 πρὸς ὃ τι σὺ τῶν ἔνδον εἶ περισσά,
 οἷς ὁμόθεν εἶ καὶ γονᾷ ξύναιμος,
 οἷα Χρυσόθεμις ζῶει καὶ Ἰφιάνασσα,
 κρυπτᾷ τ' ἀχέων ἐν ἡβᾷ
 ὄλβιος, ὃν ἄ κλεινὰ
 γὰ ποτὲ Μυκηναίων
 δέξεται εὐπατρίδαν, Διὸς εὐφροني
 βήματι μολόντα τάνδε γὰν Ὀρέσταν.
- ΗΛ. ὃν γ' ἐγὼ ἀκάματα προσμένουσ', ἄτεκνος,
 τάλαιν' ἀνύμφευτος αἰὲν οἶχινῳ,
 δάκρυσι μυδαλέα, τὸν ἀνήνυτον
 οἶτον ἔχουσα κακῶν· ὁ δὲ λάθεται
 ὦν τ' ἔπαθ' ὦν τ' ἐδάη. τί γὰρ οὐκ ἐμοὶ
 ἔρχεται ἀγγελίας ἀπατῶμενον;
 αἰὲ μὲν γὰρ ποθεῖ,
 ποθῶν δ' οὐκ ἀξιοῖ φανῆναι.

SOPHOCLES.

XXXIV.

THE SCYTHE OF STESILAUS.

Ἐπεὶ καὶ τοῦτον τὸν Στησίλεων, ὃν ὑμεῖς μετ'
 ἐμοῦ ἐν τοσούτῳ ὄχλῳ ἐθεάσασθε ἐπιδεικνύμενον καὶ
 τὰ μεγάλα περὶ αὐτοῦ λέγοντα ἂ ἔλεγεν, ἐτέρωθι
 ἐγὼ κάλλιον ἐθεασάμην ἐν τῇ ἀληθείᾳ ὥς ἀληθῶς

ἐπιδεικνύμενον οὐχ ἐκόντα. προσβαλούσης γὰρ τῆς νεώς, ἐφ' ἣ ἐπεβάτευε, πρὸς ὀλκάδα τινά, ἐμάχετο ἔχων δορυδρέπανον, διαφέρων δὴ ὄπλον, ἅτε καὶ αὐτὸς τῶν ἄλλων διαφέρων. τὰ μὲν οὖν ἄλλα οὐκ ἄξια λέγειν περὶ τάνδρος, τὸ δὲ σόφισμα τὸ τοῦ δρεπάνου τοῦ πρὸς τῇ λόγχῃ οἶον ἀπέβη. μαχομένου γὰρ αὐτοῦ, ἐνέσχετό που ἐν τοῖς τῆς νεώς σκεύεσι καὶ ἀντελάβετο. εἴλκεν οὖν ὁ Στῆσίλεως βουλόμενος ἀπολῦσαι, καὶ οὐχ οἷός τ' ἦν· ἡ δὲ ναὺς τὴν ναῦν παρήει. τέως μὲν οὖν παρέθει ἐν τῇ νηὶ ἀντεχόμενος τοῦ δόρατος· ἐπεὶ δὲ δὴ παρημείβετο ἡ ναὺς τὴν ναῦν καὶ ἐπέσπα αὐτὸν τοῦ δόρατος ἐχόμενον, κατηφίει τὸ δόρυ διὰ τῆς χειρός, ἕως ἄκρου τοῦ στύρακος ἀντελάβετο. ἦν δὲ γέλως καὶ κρότος ὑπὸ τῶν ἐκ τῆς ὀλκάδος ἐπὶ τε τῷ σχήματι αὐτοῦ, καὶ ἐπειδὴ βαλόντος τινὸς λίθῳ παρὰ τοὺς πόδας αὐτοῦ ἐπὶ τὸ κατάστρωμα ἀφίεται τοῦ δόρατος, τότε ἤδη καὶ οἱ ἐκ τῆς τριήρους οὐκέτι οἰοί τ' ἦσαν τὸν γέλωτα κατέχειν, ὀρῶντες αἰωρούμενον ἐκ τῆς ὀλκάδος τὸ δορυδρέπανον ἐκείνο.

PLATO.

XXXV.

HUMOUR, NOT DRIVE.

Μάχη μὲν οὖν ἂν οὐχ ὑπερβαλοίμεθα
 Πελασγὸν Ἄργος· εἰ δὲ μαλθακοῖς λόγοις
 δυναίμεθ', ἐνταῦθ' ἐλπίδος προσήκομεν.
 σμικροῖσι γὰρ τὰ μεγάλα πῶς ἔλοι τις ἂν
 πόνοισιν; ἀμαθὲς καὶ τὸ βούλεσθαι τάδε.

ὅταν γὰρ ἡβᾷ δῆμος, εἰς ὀργὴν πεσὼν,
 ὁμοιον ὥστε πῦρ κατασβέσαι λάβρον
 εἰ δ' ἡσύχως τις αὐτὸς ἐντείνουντι μὲν
 χαλῶν ὑπεῖκοι, καιρὸν εὐλαβούμενος,
 ἴσως ἂν ἐκπνεύσει· ὅταν δ' ἀνῇ πνοάς,
 τύχοις ἂν αὐτοῦ ῥαδίως ὅσον θέλεις.
 ἔνεστι δ' οἶκτος, ἔνι δὲ καὶ θυμὸς μέγας,
 караδοκοῦντι κτῆμα τιμιώτατον.
 ἐλθὼν δὲ Τυνδάρεών τέ σοι πειράσομαι
 πόλιν τε πείσαι τῷ λίαν χρῆσθαι καλῶς.
 καὶ ναῦς γὰρ ἐνταθεῖσα πρὸς βίαν ποδὶ
 ἔβαψεν, ἔστη δ' αὐθις, ἣν χαλᾷ πόδα.
 μισεῖ γὰρ ὁ θεὸς τὰς ἄγαν προθυμίας,
 μισοῦσι δ' ἄστοί· δεῖ δέ μ', οὐκ ἄλλως λέγω,
 σῶζειν σε σοφίᾳ, μὴ βίᾳ τῶν κρεισσόνων.
 ἀλκῇ δὲ σ' οὐκ ἂν, ἥ σὺ δοξάζεις ἴσως,
 σῶσαιμ' ἂν· οὐ γὰρ ῥάδιον λόγῃ μιᾷ
 στῆσαι τροπαῖα τῶν κακῶν, ἅ σοι πάρα.
 οὐ γάρ ποτ' Ἄργους γαῖαν ἐς τὸ μαλθακὸν
 προσηγόμεσθα· νῦν δ' ἀναγκαίως ἔχει
 δούλοισιν εἶναι τοῖς σοφοῖσι τῆς τύχης.

EURIPIDES.

XXXVI.

ATTEMPT TO ADOPT A FATHER.

Μετὰ δὲ ταῦτα Λεώστρατος οὕτοσὶ παρακατα-
 βάλλει ὡς υἱὸς Ἀρχιάδου ἐκείνου, οὐκ ἐπιλογισά-
 μενος οὔθ' ὅτι ἐπανελλύθει εἰς τοὺς Ἐλευσινίους,
 οὔθ' ὅτι οἱ εἰσποιητοὶ οὐκ αὐτοὶ ὑφ' αὐτῶν ἀλλ' ὑπὸ

τῶν εἰσποιοιμένων καθίστανται· ἀλλὰ γὰρ οἶμαι ἀπλοῦν τι διελογίσασθαι, δεῖν αὐτὸν καὶ δικαίως καὶ ἀδίκως ἀμφισβητεῖν τῶν ἀλλοτρίων. καὶ πρῶτον μὲν ἐλθὼν οἶός τ' ἦν εἰς τὸν Ὀτρυνέων πίνακα τὸν ἐκκλησιαστικὸν ἐγγράφειν αὐτὸν Ἐλευσίνιος ὢν, καὶ τοῦτο διφκεῖτο, ἔπειτα, πρὶν ἐγγραφῆναι καὶ ἐν τῷ ληξιαρχικῷ γραμματεῖω τῷ τῶν Ὀτρυνέων, μετέχειν τῶν κοινῶν, τηλικαύτην παρανομίαν προαιρούμενος παρανομεῖν ἕνεκα πλεονεξίας. αἰσθόμενοι δ' ἡμεῖς μαρτύρων ἐναντίον ἐκωλύσαμεν τὸ γιγνόμενον, καὶ ὥμεθα δεῖν κριθῆναι πρῶτον τὴν κληρονομίαν παρ' ὑμῖν, πρὶν ἐπὶ τὸ ὄνομά τινα τὸ τοῦ Ἀρχιάδου εἰσποιηθῆναι. κωλυθεὶς δὲ καὶ ἐξελεγχθεὶς πρὸς τῷ πίνακι καὶ ἐν τῇ τῶν ἀρχόντων ἀγορᾷ ὅτι ἡδίκηι πολλῶν ἐναντίον, ᾤετο δεῖν μηδὲν ἥττον βιάζεσθαι καὶ κρείττων ταῖς παρασκευαῖς τῶν ὑμετέρων νόμων γενέσθαι. τί τούτου τεκμήριον; συναγαγὼν τινὰς τῶν Ὀτρυνέων ὀλίγους καὶ τὸν δήμαρχον πείθει, ἐπειδὰν ἀνοιχθῇ τὸ γραμματεῖον, ἐγγράψαι αὐτόν. καὶ μετὰ ταῦτα ἦκε Παναθηναίων ὄντων τῶν μεγάλων τῇ διαδόσει πρὸς τὸ θεωρικόν, καὶ ἐπειδὴ οἱ ἄλλοι δημόται ἐλάμβανον, ἡξίου καὶ αὐτῷ δίδοσθαι καὶ ἐγγραφῆναι εἰς τὸ γραμματεῖον ἐπὶ τοῦ Ἀρχιάδου ὄνομα. διαμαρτυρομένων δὲ ἡμῶν καὶ τῶν ἄλλων δεινὸν φασκόντων εἶναι τὸ γιγνόμενον, ἀπῆλθεν οὗτ' ἐγγραφεὶς οὔτε τὸ θεωρικὸν λαβών.

XXXVII.

WOMEN AND WAITING WOMEN.

Τούτῳ δὲ δῆλον ὡς γυνὴ κακὸν μέγα·
 προσθεῖς γὰρ ὁ σπείρας τε κάκθρέψας πατήρ
 φερνὰς ἀπώκισ', ὡς ἀπαλλαχθῇ κακοῦ·
 ὁ δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους κακὸν
 γέγηθε κόσμον προστιθεὶς ἀγάλματι
 καλὸν κακίστῳ καὶ πέπλοισιν ἐκπονεῖ,
 δύστηνος, ὄλβον δωμάτων ὑπεξελὼν.
 ἔχει δ' ἀνάγκην, ὥστε κηδεύσας καλοῖς
 γαμβροῖσι χαίρων σώζεται πικρὸν λέχος,
 ἢ χρηστὰ λέκτρα, πενθεροὺς δ' ἀνωφελεῖς
 λαβὼν πιέζει τάγαθῷ τὸ δυστυχές.
 ῥᾶστον δ' ὅτῳ τὸ μηδέν, ἀλλ' ἀνωφελὲς
 εὐηθία κατ' οἶκον ἱδρυται γυνή.
 σοφὴν δὲ μισῶ· μὴ γὰρ ἔν γ' ἐμοῖς δόμοις
 εἴη φρονούσα πλεῖον ἢ γυναῖκα χρή.
 τὸ γὰρ κακοῦργον μᾶλλον ἐντίκται Κύπρις
 ἐν ταῖς σοφαῖσιν· ἢ δ' ἀμήχανος γυνὴ
 γνώμη βραχεία μωρίαν ἀφηρέθη.
 χρῆν δ' ἐς γυναῖκα πρόσπολον μὲν οὐ περᾶν,
 ἄφθογγα δ' αὐταῖς συγκατοικίζειν δάκη
 θηρῶν, ἵν' εἶχον μήτε προσφωνεῖν τινα
 μήτ' ἐξ ἐκείνων φθέγμα δέξασθαι πάλιν.
 νῦν δ' αἱ μὲν ἔνδον δρῶσιν αἱ κακαὶ κακὰ
 βουλευμάτων, ἔξω δ' ἐκφέρουσι πρόσπολοι.

EURIPIDES.

XXXVIII.

THE HARD-WORKED GODS.

'Αλλ' ἐπιτριβείην ὅσοι τῶν φιλοσόφων παρὰ μόνοις
 τὴν εὐδαιμονίαν φασὶν εἶναι τοῖς θεοῖς· εἰ γοῦν
 ἤδεσαν ὅποσα τῶν ἀνθρώπων ἔνεκα πάσχομεν, οὐκ
 ἂν ἡμᾶς τοῦ νέκταρος ἢ τῆς ἀμβροσίας ἐμακάριζον
 Ὁμήρῳ πιστεύσαντες ἀνδρὶ τυφλῷ καὶ γόητι, μά-
 καρας ἡμᾶς καλοῦντι καὶ τὰ ἐν οὐρανῷ διηγουμένῳ,
 ὃς οὐδὲ τὰ ἐν τῇ γῇ καθορᾶν ἐδύνατο. Αὐτίκα γέ-
 τοι ὁ μὲν Ἥλιος οὕτοσὶ ζευξάμενος τὸ ἄρμα πανή-
 μερος τὸν οὐρανὸν περιπολεῖ πῦρ ἐνδεδυκὼς καὶ τῶν
 ἀκτίνων ἀποστίλβων, οὐδ' ὅσον κινήσασθαι τὸ οὖς,
 φασί, σχολὴν ἄγων· ἦν γάρ τι καὶ ὀλίγον ἐπιρρα-
 θυμήσας λάθῃ, ἀφηνιάσαντες οἱ ἵπποι καὶ τῆς ὁδοῦ
 παρατραπόμενοι κατέφλεξαν τὰ πάντα. Ἡ Σελήνη
 δὲ ἄγρυπνος καὶ αὐτὴ περίεσι φαίνουσα τοῖς κωμά-
 ζουσι καὶ τοῖς ἄωρὶ ἀπὸ τῶν δειπνῶν ἀπανιοῦσιν.
 Ὁ Ἀπόλλων τε αὖ πολυπράγμονα τὴν τέχνην ἐπαν-
 ελόμενος ὀλίγου δεῖν τὰ ὦτα ἐκκεκῶφῃται πρὸς τῶν
 ἐνοχλούντων κατὰ χρεῖαν τῆς μαντικῆς, καὶ ἄρτι μὲν
 αὐτῷ ἐν Δελφοῖς ἀναγκαῖον εἶναι, μετ' ὀλίγον δὲ ἐς
 Κολοφῶνα θεῖ, καὶ κεῖθεν ἐς Ξάνθον μεταβαίνει καὶ
 δρομαῖος αὖθις ἐς τὴν Κλάρων, εἴτα ἐς Δῆλον ἢ ἐς
 Βραγχίδας, καὶ ὅλως ἔνθα ἂν ἡ πρόμαντις πιούσα
 τοῦ ἱεροῦ νάματος καὶ μασησαμένη τῆς δάφνης καὶ
 τὸν τρίποδα διασεισαμένη κελεύσῃ παρῆναι, ἄοκνον
 χρὴ αὐτίκα μάλα παρεστάναι ξυνείροντα τοὺς
 χρησμοὺς ἢ οἷχεσθαί οἱ τὴν δόξαν τῆς τέχνης.

XXXIX.

THE ALLIES FIGHT BETTER THAN THE TROJANS.

*Ενθ' αὖ Σαρπηδὼν μάλα νείκεσεν Ἐκτορα δῖον·
 “Ἐκτορ, πῇ δὴ τοι μένος οἴχεται, ὃ πρὶν ἔχεσκες ;
 φῆς που ἄτερ λαῶν πόλιν ἐξέμεν ἡδ' ἐπικούρων
 οἶος, σὺν γαμβροῖσι κασιγνήτοισί τε σοῖσι.
 τῶν νῦν οὔτιν' ἐγὼ ἰδέειν δύναμ', οὐδὲ νοῆσαι,
 ἀλλὰ καταπτώσσουσι, κύνες ὥς ἀμφὶ λέοντα·
 ἡμεῖς δ' αὖ μαχόμεσθ', οἵπερ τ' ἐπίκουροι ἔνειμεν.
 καὶ γὰρ ἐγών, ἐπίκουρος ἐών, μάλα τηλόθεν ἤκω·
 τηλοῦ γὰρ Λυκίῃ, Ξάνθῳ ἐπι δινήεντι·
 ἔνθ' ἄλοχόν τε φίλην ἔλιπον καὶ νήπιον υἱόν,
 καδ δὲ κτήματα πολλά, τὰ τ' ἔλδεται, ὅς κ' ἐπιδεύης·
 ἀλλὰ καὶ ὥς Λυκίους ὀτρύνω καὶ μέμον' αὐτὸς
 ἀνδρὶ μαχήσασθαι· ἀτὰρ οὔτι μοι ἐνθάδε τοῖον,
 οἶόν κ' ἡὲ φέροιεν Ἀχαιοὶ ἢ κεν ἄγοιεν·
 τύνη δ' ἔστηκας ἀτὰρ οὐδ' ἄλλοισι κελεύεις
 λαοῖσιν μενέμεν καὶ ἀμυνέμεναι ὥρεσσι.
 μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου,
 ἀνδράσι δυσμενέεσσιν ἔλωρ καὶ κύρμα γένησθε·
 οἱ δὲ τάχ' ἐκπέρσουσ' εὐναιομένην πόλιν ὑμήν.
 σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἡμαρ,
 ἀρχοὺς λισσομένῳ τηλεκλητῶν ἐπικούρων,
 νωλεμέως ἐχέμεν, κρατερὴν δ' ἀποθέσθαι ἐνιπήν.”

HOMER.

XL.

INCIDENCE OF TAXATION.

Σκεψώμεθα δὴ, τίνας ἡμῖν εἰσποιεῖ χορηγοὺς εἰς
 ἐκείνας τὰς λειτουργίας, καὶ πόσους, ἐὰν μὴ τούτῳ

προσέχωμεν, ἀφήσει. οἱ μὲν τοίνυν πλουσιώτατοι τριηραρχοῦντες αἰεὶ τῶν χορηγιῶν ἀτελεῖς ὑπάρχουσιν, οἱ δ' ἐλάττω τῶν ἱκανῶν κεκτημένοι, τὴν ἀναγκαίαν ἀτέλειαν ἔχοντες, ἔξω τοῦ τέλους εἰσὶ τούτου· οὐκοῦν τούτων μὲν οὐδετέρων οὐδεὶς διὰ τὸν νόμον ἡμῖν προσέσται χορηγός. ἀλλὰ νῆ Δία εἰς τὰς τῶν μετοίκων λειτουργίας εἰσποιεῖ πολλούς. ἀλλ' ἐὰν δείξῃ πέντε, ἐγὼ ληρεῖν ὁμολογῶ. θήσω τοίνυν ἐγὼ μὴ τοιοῦτον εἶναι τοῦτο, ἀλλὰ καὶ τῶν μετοίκων πλείονας ἢ τοσοῦτους, ἐὰν ὁ νόμος τεθῇ, τοὺς αἰεὶ λειτουργοῦντας ἔσεσθαι, καὶ τῶν πολιτῶν μηδένα ἐκ τριηραρχίας ὑπάρξειν ἀτελῇ. σκεψώμεθα δὴ, τί τοῦτ' ἔσται τῇ πόλει, ἐὰν ἅπαντες οὗτοι λειτουργῶσιν· φανήσεται γάρ, οὐδὲ πολλοῦ δεῖ, τῆς γεννησομένης ἄξιον αἰσχύνης. ὁρᾶτε δ' οὕτωςί. εἰσὶ τῶν ξένων ἀτελεῖς, δέκα θήσω· καὶ μὰ τοὺς θεούς, ὅπερ εἶπον ἀρτίως, οὐκ οἶμαι πέντε εἶναι. καὶ μὴν τῶν γε πολιτῶν οὐκ εἰσὶ πέντε ἢ ἕξ. οὐκοῦν ἀμφοτέρων ἑκκαίδεκα. ποιήσωμεν αὐτοὺς εἴκοσιν, εἰ δὲ βούλεσθε, τριάκοντα. πόσοι δὴ ποτ' εἰσὶν οἱ κατ' ἐνιαυτὸν τὰς ἐγκυκλίους λειτουργίας λειτουργοῦντες, χορηγοὶ καὶ γυμνασάρχαι καὶ ἐστιάτορες; ἐξήκοντα ἴσως, ἢ μικρῷ πλείους, σύμπαντες οὗτοι. ἵνα οὖν τριάκοντ' ἄνθρωποι ἢ πλείους παρὰ πάντα τὸν χρόνον λειτουργήσωσιν ἡμῖν, τοὺς ἅπαντας ἀπίστως πρὸς ἡμᾶς αὐτοὺς διαθῶμεν;

DEMOSTHENES.

XLI.

IS AN ATHENIAN CITIZEN A SLAVE?

BΔ. Καὶ ποῖ τρέπεται δὴ 'πειτα τὰ χρήματα
τάλλα;

ΦΙ. ἐς τούτους τούς, οὐχὶ προδώσω τὸν Ἀθηναίων
κολοσυρτόν,

ἀλλὰ μαχοῦμαι περὶ τοῦ πλήθους ἀεὶ. BΔ. σὺ
γάρ, ὦ πάτερ, αὐτοὺς

ἄρχειν αἰρεῖ σαυτοῦ, τούτοις τοῖς ῥηματίοις
περιπεφθεῖς.

κᾶθ' οὗτοι μὲν δωροδοκοῦσιν κατὰ πεντήκοντα
τάλαντα

ἀπὸ τῶν πόλεων, ἐπαπειλοῦντες τοιαυτὶ κἀνα-
φοβοῦντες,

δώσετε τὸν φόρον, ἢ βροντήσας τὴν πόλιν ὑμῶν
ἀνατρέψω.

σὺ δὲ τῆς ἀρχῆς ἀγαπᾷς τῆς σῆς τοὺς ἀργελό-
φους περιτρώγων.

οἱ δὲ ξύμμαχοι ὥς ἥσθηται τὸν μὲν σύρφακα
τὸν ἄλλον

ἐκ κηθαρίου λαγαρυζόμενον καὶ τραγαλίζοντα
τὸ μηδέν,

σὲ μὲν ἡγοῦνται Κόννου ψῆφον, τούτοισι δὲ
δωροφοροῦσιν

ὔρχας, οἶνον, δάπιδας, τυρόν, μέλι, σήσαμα,
προσκεφάλαια,

φιάλας, χλανίδας, στεφάνους, ὄρμους, ἐκπώ-
ματα, πλουθυγίειαν.

σοὶ δ' ὦν ἄρχεις πολλὰ μὲν ἐν γῇ, πολλὰ δ'
 ἐφ' ὑγρᾷ πιτυλεύσας,
 οὐδεὶς οὐδὲ σκορόδου κεφαλὴν τοῖς ἐψητοῖσι
 δίδωσιν.

ΦΙ. μὰ Δί' ἀλλὰ παρ' Εὐχαρίδου καὐτὸς τρεῖς γ'
 ἄγλιθας μετέπεμψα.
 ἀλλ' αὐτὴν μοι τὴν δουλείαν οὐκ ἀποφαίνων
 ἀποκναίεις.

ARISTOPHANES.

XLII.

FRAUD.

Ἀλλὰ νῆ Δία ταῦτα μὲν τοιοῦτός ἐστιν, ἐν οἷς
 πεπολίτευται, ἄλλα δ' ἐσθ' ἂ καλῶς διώκηκεν· ἀλλὰ
 τᾶλλ' οὕτω προσελήλυθε πάντα πρὸς ὑμᾶς ὥστε
 ἤκιστα ἐν οἷς ἀκηκόατε ἀξιός ἐστι μισεῖσθαι. τί
 γὰρ βούλεσθε εἶπω; τὰ πομπεῖα ὡς ἐπεσκεύασε, καὶ
 τὴν τῶν στεφάνων καθαίρεσιν, ἢ τὴν τῶν φιαλῶν
 ποίησιν τὴν καλήν; ἀλλ' ἐπὶ τούτοις γ', εἰ καὶ
 μηδὲν ἄλλο ἀδικῶν ἔτυχε τὴν πόλιν, τρίς, οὐχ ἅπαξ
 τεθνάναι δίκαιος ὦν φανεῖται· καὶ γὰρ ἱεροσυλία
 καὶ κλοπῇ καὶ πᾶσι τοῖς δεινοτάτοις ἐστὶν ἔνοχος.
 τὰ μὲν οὖν πολλὰ ὦν λέγων ὑμᾶς ἐφενάκιζε παρα-
 λείψω· φήσας δὲ ἀπορρεῖν τὰ φύλλα τῶν στεφάνων
 καὶ σαπροὺς εἶναι διὰ τὸν χρόνον, ὥσπερ ἴων ἢ ρόδων
 ὄντας, ἀλλ' οὐ χρυσίου, συγχωνεύειν ἔπεισεν. καὶ
 ἐπὶ μὲν ταῖς εἰσφοραῖς τὸν δημόσιον παρεῖναι προσ-
 ἔγραφεν ὡς δὴ δίκαιος ὢν, ὦν ἕκαστος ἀντιγραφεὺς
 ἔμελλεν ἔσεσθαι τῶν εἰσενεγκόντων· ἐπὶ τοῖς στε-

φάνοις δ', οὓς κατέκοπτεν, οὐχὶ προσήγαγε ταὐτὸ
 δίκαιον τοῦτο, ἀλλ' αὐτὸς ῥήτωρ, χρυσοχόος, ταμίας,
 ἀντιγραφεὺς γέγονεν. καὶ μὴν εἰ μὲν ἅπαντ' ἡξίους,
 ὅσα πράττεις τῇ πόλει, σαυτῷ πιστεύειν, οὐκ ἂν
 ὁμοίως κλέπτῃς ὧν ἐφωρῷ· νῦν δ' ἐπὶ ταῖς εἰσφοραῖς
 ὃ δίκαιόν ἐσθ' ὀρίσας, μὴ σοὶ πιστεύειν, ἀλλὰ τοῖς
 ἑαυτῆς δούλοις τὴν πόλιν, ὅπότε' ἄλλο τι πράττων καὶ
 χρήματα κινῶν ἱερά, ὧν ἔνια οὐδ' ἐπὶ τῆς ἡμετέρας
 γενεᾶς ἀνετέθη, μὴ προσγραφάμενος τὴν αὐτὴν
 φυλακὴν ἥνπερ ἐπὶ τῶν εἰσφορῶν φαίνει, οὐκ εὖ-
 δηλον δι' ἃ τοῦτ' ἐποίησας; ἐγὼ μὲν οἶμαι.

DEMOSTHENES.

XLIII.

LAUNCH OF THE ARGO.

Ἦ ῥα, καὶ εἰς ἔργον πρῶτος τράπεθ'· οἱ δ' ἐπανεέσταν·
 νῆα δ' ἐπικρατέως Ἀργου ὑποθημοσύνησιν,
 ἔξωσαν πάμπρωτον εὐστρεφεῖ ἔνδοθεν ὄπλῳ,
 τεινάμενοι ἐκάτερθεν, ἵν' εὖ ἀραροίατο γόμφους
 δούρατα, καὶ ῥοθίοιο βίην ἔχοι ἀντιόωσαν.
 σκάπτον δ' αἶψα κατ' εὖρος, ὅσον περιβάλλετο χῶρον,
 ἡδὲ κατὰ πῶραν εἴσω ἄλός, ὅσσάτιόν περ
 ἐλκομένη χεῖρεσσιν ἐπιδραμέεσθαι ἔμελλεν.
 αἰεὶ δὲ προτέρῳ χθαμαλώτερον ἐξελάχαινον
 στείρης, ἐν δ' ὀλκῷ ξεστὰς στορέσαντο φάλαγγας·
 τὴν δὲ κατάντη κλῖναν ἐπὶ πρώτῃσι φάλαγξιν,
 ὥς κεν ὀλισθαίνουσα δι' αὐτῶν φορέοιτο.
 * * * * * ἐν δ' ἄρα Τίφους
 βήσαθ', ἵν' ὀτρύνειε, νέους κατὰ καιρὸν ἐρύσσαι·

κεκλόμενος δ' ἤϋσε μάλα μέγα· τοὶ δὲ παρᾶσσαν
 ᾧ κράτει βρίσαντες ἰῆ στυφέλιξαν ἐρωῇ
 νειόθεν ἐξ ἔδρης, ἐπὶ δ' ἐρρώσαντο πόδεσσι
 προπροβιαζόμενοι· ἡ δ' ἔσπετο Πηλιὰς Ἀργῶ
 ρίμφα μάλ'. οἱ δ' ἐκάτερθεν ἐπίαχον αἴσσοντες.
 αἱ δ' ἄρ' ὑπὸ τρόπιδι στιβαρῇ στενάχοντο φάλαγγες
 τριβόμεναι· περὶ δέ σφιν αἰδὼν ἡ ἐκῆκίε λιγνὺς
 βριθοσύνη, κατόλισθε δ' ἔσω ἁλός· οἱ δέ μιν αὖθι
 ἄψ ἀνασειράζοντες ἔχον προτέρωσε κιοῦσαν.
 σκαλμοῖς δ' ἀμφὶς ἐρετμὰ κατήρτυον· ἐν δέ οἱ ἰστόν,
 λαίφεά τ' εὐποίητα καὶ ἄρμαλιν ἐβάλλοντο.

APOLLONIUS RHODIUS.

XLIV.

THE WAY TO GLORY.

Ἄλλ' ἐκεῖσε ἐπανέρχομαι. τί τὴν πόλιν, Αἰσχίνη,
 προσῆκε ποιεῖν ἀρχὴν καὶ τυραννίδα τῶν Ἑλλήνων
 ὁρῶσαν ἑαυτῷ κατασκευαζόμενον Φίλιππον; ἢ τί τὸν
 σύμβουλον ἔδει λέγειν ἢ γράφειν τὸν Ἀθήνησιν ἐμέ
 (καὶ γὰρ τοῦτο πλεῖστον διαφέρει), ὃς συνήδειν μὲν
 ἐκ παντὸς τοῦ χρόνου μέχρι τῆς ἡμέρας ἐκείνης, ἀφ'
 ἧς αὐτὸς ἐπὶ τὸ βῆμα ἀνέβην, αἰὲν περὶ πρωτείων καὶ
 τιμῆς καὶ δόξης ἀγωνιζομένην τὴν πατρίδα, καὶ πλείω
 καὶ σώματα καὶ χρήματα ἀναλωκυῖαν ὑπὲρ φιλοτι-
 μίας καὶ τῶν πᾶσι συμφερόντων ἢ τῶν ἄλλων Ἑλλή-
 νων ὑπὲρ αὐτῶν ἀναλώκασιν ἕκαστοι, ἐώρων δ' αὐτὸν
 τὸν Φίλιππον, πρὸς ὃν ἦν ἡμῖν ὁ ἀγών, ὑπὲρ ἀρχῆς
 καὶ δυναστείας τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν κλεῖν

κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, πᾶν ὅ
 τι βουληθείη μέρος ἢ τύχη τοῦ σώματος παρελῆσθαι,
 τοῦτο ῥαδίως καὶ ἐτοίμως προῖέμενον, ὥστε τῷ λοιπῷ
 μετὰ τιμῆς καὶ δόξης ζῆν. καὶ μὴν οὐδὲ τοῦτό γε
 οὐδεὶς ἂν εἰπεῖν τολμήσειεν, ὡς τῷ μὲν ἐν Πέλλῃ
 τραφέντι, χωρίῳ ἀδόξῳ τότε γε ὄντι καὶ μικρῷ, το-
 σαύτην μεγαλοψυχίαν προσῆκεν ἐγγενέσθαι, ὥστε
 τῆς τῶν Ἑλλήνων ἀρχῆς ἐπιθυμῆσαι καὶ τοῦτ' εἰς
 τὸν νοῦν ἐμβαλέσθαι, ὑμῖν δ' οὖσιν Ἀθηναίοις καὶ
 κατὰ τὴν ἡμέραν ἐκάστην ἐν πᾶσι καὶ λόγοις καὶ
 θεωρήμασι τῆς τῶν προγόνων ἀρετῆς ὑπομνήμαθ'
 ὀρῶσι τοσαύτην κακίαν ὑπάρξαι, ὥστε τῆς τῶν Ἑλ-
 λήνων ἐλευθερίας αὐτεπαγγέλτους ἐθελοντὰς παρα-
 χωρῆσαι Φιλίππῳ. οὐδ' ἂν εἷς ταῦτα φήσειεν.

DEMOSTHENES.

XLV.

THE SLAYER OF HIS CHILDREN.

- Η. Θησεῦ, δέδορκας τόνδ' ἀγῶν' ἐμῶν τέκνων ;
 Θ. ἤκουσα, καὶ βλέποντι σημαίνεις κακά.
 Η. τί δῆτά μου κρᾶτ' ἀνεκάλυψας ἡλίω ;
 Θ. τί δ' ; οὐ μιαίνεις θνητὸς ὦν τὰ τῶν θεῶν ;
 Η. φεῦγ', ὦ ταλαίπωρ', ἀνόσιον μίασμ' ἐμόν.
 Θ. οὐδεὶς ἀλάστωρ τοῖς φίλοις ἐκ τῶν φίλων.
 Η. ἐπήνεσ', εὖ δράσας δέ σ' οὐκ ἀναίνομαι.
 Θ. ἐγὼ δὲ πάσχω εὖ τότ' οἰκτεῖρω σε νῦν.
 Η. οἰκτρὸς γάρ εἰμι τᾶμ' ἀποκτείνας τέκνα.
 Θ. κλαίω χάριν σὴν ἐφ' ἐτέραισι συμφοραῖς.

- Η. ἡῦρες δέ γ' ἄλλους ἐν κακοῖσι μειζόσιν ;
 Θ. ἄπτει κάτῳθεν οὐρανοῦ δυσπραξία.
 Η. τοίγαρ παρεσκευάσμεθ' ὥστε κατθανεῖν.
 Θ. δοκεῖς ἀπειλῶν σῶν μέλειν τι δαίμοσιν ;
 Η. αὐθαδες ὁ θεός· πρὸς δὲ τοὺς θεοὺς ἐγώ.
 Θ. ἴσχε στόμ', ὥς μὴ μέγα λέγων μείζον πάθῃς.
 Η. γέμω κακῶν δῆ, κούκέτ' ἐσθ' ὅπου τεθῇ.
 Θ. δράσεις δὲ δὴ τί ; ποῖ φέρει θυμούμενος ;
 Η. θανῶν, ὅθενπερ ἦλθον, εἴμι γῆς ὑπο.
 Θ. εἶρηκας ἐπιτυχόντος ἀνθρώπου λόγους.
 Η. σὺ δ' ἐκτὸς ὧν γε συμφορᾶς με νουθετεῖς.
 Θ. ὁ πολλὰ δὴ τλὰς Ἡρακλῆς λέγει τάδε ;
 Η. οὐκουν τοσαῦτά γ'· ἐν μέτρῳ μοχθητέον.

EURIPIDES.

XLVI.

THE PLEADER'S ART.

Ἐπειθ' ὑμεῖς, ὦ Ἀθηναῖοι, Σωκράτην μὲν τὸν
 σοφιστὴν ἀπεκτείνετε, ὅτι Κριτίαν ἐφάνη πεπαι-
 δευκῶς, ἓνα τῶν τριάκοντα τῶν τὸν δῆμον καταλυ-
 σάντων, Δημοσθένους δ' ὑμῖν ἐταίρους ἐξαιτήσεται ὁ
 τηλικαύτας τιμωρίας λαμβάνων παρὰ τῶν ἰδιωτῶν
 καὶ δημοτικῶν ἀνθρώπων ὑπὲρ τῆς ἰσηγορίας ; ᾧ
 παρακεκλημένοι τινὲς τῶν μαθητῶν ἤκουσιν ἐπὶ τὴν
 ἀκρόασιν. κατεπαγγέλλεται γὰρ πρὸς αὐτοὺς ἐργο-
 λαβῶν ἐφ' ὑμᾶς, λήσειν μεταλλάξας τὸν ἀγῶνα καὶ
 τὴν ὑμετέραν ἀκρόασιν, καὶ παραστήσειν τῷ μὲν
 φυγόντι θαρρεῖν ὅταν αὐτὸς δεῦρο παρέλθῃ, ἐκπε-
 πλήχθαι δὲ τῷ κατηγορῷ καὶ πεφοβῆσθαι περὶ αὐτοῦ·

τοσούτους δὲ καὶ τηλικούτους ἐκκαλέσσεσθαι παρὰ τῶν δικαστῶν θορύβους παρεμβάλλων τὰς ἐμὰς δημηγορίας καὶ ψέγων τὴν εἰρήνην, ὥστ' οὐδὲ ἀπαντήσεσθαι με ἐπὶ τὸ δικαστήριον ἀπολογησόμενον ὅταν τὰς τῆς πρεσβείας εὐθύνας διδῶ, ἀλλ' ἀγαπήσειν ἔαν μετρίῳ τιμήματι περιπέσω. μηδενὶ δὴ τρόπῳ καθ' ὑμῶν αὐτῶν γέλωτα τῷ σοφιστῇ καὶ διατριβὴν παράσχητε, ἀλλ' ὑπολάβεθ' ὁρᾶν εἰσεληλυθότα ἀπὸ τοῦ δικαστηρίου οἴκαδε καὶ σεμνυνόμενον καὶ διεξιόντα ὡς εἶ τὸ πρᾶγμα ὑφείλετο τῶν δικαστῶν. “ἀπαγαγὼν γὰρ αὐτοὺς ἀπὸ τῶν περὶ Τίμαρχον αἰτίων ἐπέστησα φέρων ἐπὶ τὸν κατήγορον, καὶ φόβους ἐπήρτησα τοῖς ἀκροωμένοις, ὥσθ' ὁ μὲν φεύγων κατηγόρει, ὁ δὲ κατηγορῶν ἐκρίνετο, οἱ δὲ δικασταὶ ὧν μὲν ἦσαν δικασταὶ ἐπελάθοντο, ὧν δ' οὐκ ἦσαν κριταὶ περὶ τούτων ἤκουον.” ὑμέτερον δ' ἐστὶν ἔργον πρὸς ταῦτα ἀντιτετάχθαι, πανταχῇ παρακολουθοῦντας μηδαμῇ παρακλίνειν αὐτὸν ἔαν.

ÆSCHINES.

XLVII.

DEATH OF NEOPTOLEMUS.

Χῶ μὲν κατ' ὄμμα στὰς προσεύχεται θεῷ.
οἱ δ' ὀξύθήκτοισ φασγάνοις ὥπλισμένοι
κεντοῦσ' ἀτευχῇ παῖδ' Ἀχιλλέως λάθρα.
χωρεῖ δὲ πρύμναν· οὐ γὰρ ἐς καιρὸν τυπεῖς
ἐτύγχαν', ἐξέλκει δέ, καὶ παραστάδος
κρεμαστὰ τεύχη πασσάλων καθαρπάσας,
ἔστη 'πὶ βωμοῦ, γοργὸς ὀπλίτης ἰδεῖν,

βοᾷ δὲ Δελφῶν παῖδας, ἱστορῶν τάδε·
 τίνος μ' ἑκατι κτείνεται, εὖσεβεῖς ὁδοὺς
 ἤκοντα ; ποίας ὄλλυμαι πρὸς αἰτίας ;
 τῶν δ' οὐδὲν οὐδεὶς μυρίων ὄντων πέλας
 ἐφθέγξατ', ἀλλ' ἔβαλλον ἐκ χειρῶν πέτρους.
 πυκνῇ δὲ νιφάδι πάντοθεν σποδοῦμενος,
 προὔτεινε τεύχη κάφυλάσσετ' ἐμβολάς,
 ἐκείσε κάκεισ' ἀσπίδ' ἐκτείνων χερί.
 ἀλλ' οὐδὲν ἦνεν· ἀλλὰ πόλλ' ὁμοῦ βέλη,
 οἴστοί, μεσάγκυλ' ἐκλυτοί τ' ἀμφώβολοι,
 σφαγῆς ἐχώρουν βουπόροι ποδῶν πάρος.
 δεινὰς δ' ἂν εἶδες πυρρίχας φρουρουμένου
 βέλεμνα παιδός. ὥς δέ νιν περισταδὸν
 κύκλῳ κατεῖχον, οὐ διδόντες ἀμπνοάς,
 βωμοῦ κενώσας δεξίμηλον ἐσχάραν,
 τὸ Τρωικὸν πήδημα πηδήσας ποδοῖν
 χωρεῖ πρὸς αὐτούς· οἱ δ' ὅπως πελειάδες
 ἰέρακ' ἰδοῦσαι πρὸς φυγὴν ἐνώτισαν.

EURIPIDES

XLVIII.

DEGRADATION OF HONOURS.

Ἐπεὶ δὲ στεφάνων ἀνεμνήσθην καὶ δωρεῶν, ἕως
 ἔτι μέμνημαι, προλέγω ὑμῖν, ἄνδρες Ἀθηναῖοι, εἰ μὴ
 καταλύσετε τὰς ἀφθόνοὺς ταύτας δωρεὰς καὶ τοὺς
 εἰκῇ διδομένους στεφάνους, οὔθ' οἱ τιμώμενοι χάριν
 ὑμῖν εἴσονται οὔτε τὰ τῆς πόλεως πράγματα ἐπα-
 νορθωθήσεται· τοὺς μὲν γὰρ πονηροὺς οὐ μὴ ποτε
 βελτίους ποιήσετε, τοὺς δὲ χρηστοὺς εἰς τὴν ἐσχάτην

ἄθυμίαν ἐμβαλεῖτε. ὅτι δ' ἀληθῆ λέγω, μεγάλα τού-
 των οἶμαι σημεία δείξειν ὑμῖν. εἰ γάρ τις ὑμᾶς
 ἐρωτήσῃε πότερον ὑμῖν ἐνδοξοτέρα δοκεῖ ἢ πόλις
 εἶναι ἐπὶ τῶν νυνὶ καιρῶν ἢ ἐπὶ τῶν προγόνων,
 ἅπαντες ἂν ὁμολογήσαιτε, ἐπὶ τῶν προγόνων. ἄνδρες
 δὲ πότερον τότε ἀμείνους ἦσαν ἢ νυνί; τότε μὲν
 διαφέροντες, νυνὶ δὲ πολλῶ καταδεέστεροι. δωρεαὶ
 δὲ καὶ στέφανοι καὶ κηρύγματα καὶ σιτήσεις ἐν πρυ-
 τανείῳ πότερον τότε ἦσαν πλείους ἢ νυνί; τότε μὲν
 ἦν σπάνια τὰ καλὰ παρ' ἡμῖν καὶ τὸ τῆς ἀρετῆς
 ὄνομα τίμιον· νῦν δ' ἤδη καταπέπλυται τὸ πρᾶγμα,
 καὶ τὸ στεφανοῦν ἐξ ἔθους ἄλλ' οὐκ ἐκ προνοίας
 ποιεῖσθε. οὐκ οὖν ἄτοπον οὕτωςι διαλογιζομένοις τὰς
 μὲν δωρεὰς νῦν πλείους εἶναι, τὰ δὲ πράγματα τῆς
 πόλεως τότε μᾶλλον ἢ νῦν ἰσχύειν, καὶ τοὺς ἄνδρας
 νῦν μὲν χείρους εἶναι, τότε δ' ἀμείνους; ἐγὼ δὲ τοῦθ'
 ὑμᾶς ἐπιχειρήσω διδάσκειν. οἴεσθ' ἂν ποτε ᾧ Ἀθη-
 ναῖοι ἐθελῆσαί τινα ἐπασκεῖν εἰς τὰ Ὀλύμπια ἢ εἰς
 ἄλλον τινὰ τῶν στεφανιτῶν ἀγώνων παγκράτιον ἢ
 καὶ ἄλλο τι τῶν βαρυτέρων ἄθλων, εἰ ὁ στέφανος
 ἐδίδοτο μὴ τῷ κρατίστῳ ἀλλὰ τῷ διαπραξαμένῳ;
 οὐδεὶς ἂν ποτ' ἠθέλησεν ἐπασκεῖν. νῦν δ' οἶμαι διὰ
 τὸ σπάνιον καὶ τὸ περιμάχητον καὶ τὸ καλὸν καὶ τὸ
 ἀείμνηστον ἐκ τῆς νίκης ἐθέλουσί τινες τὰ σώματα
 παρακαταθέμενοι καὶ τὰς μεγίστας ταλαιπωρίας ὑπο-
 μέναντες διακινδυνεύειν. ὑπολάβετε τοίνυν ὑμᾶς .
 αὐτοὺς εἶναι ἀγωνοθέτας πολιτικῆς ἀρετῆς, κἀκείνο
 ἐκλογίσασθε, ὅτι ἔαν τὰς δωρεὰς ὀλίγοις καὶ ἀξίοις

καὶ κατὰ τοὺς νόμους διδῶτε, πολλοὺς ἀγωνιστὰς
 ἔξετε τῆς ἀρετῆς, ἐὰν δὲ τῷ βουλομένῳ καὶ τοῖς δια-
 πραξαμένοις χαρίζησθε, καὶ τὰς ἐπικεῖς φύσεις
 διαφθερεῖτε.

AESCHINES.

XLIX.

THE KNIGHTS IN THE DAYS OF OLD.

Ἄ ξύνισμεν τοῖσιν ἵπποις, βουλόμεσθ' ἐπαινέσαι.
 ἄξιοι δ' εἶσ' εὐλογεῖσθαι· πολλὰ γὰρ δὴ πράγματα
 ξυνδιήνεγκαν μεθ' ἡμῶν, εἰσβολὰς τε καὶ μάχας.
 ἀλλὰ τὰν τῇ γῇ μὲν αὐτῶν οὐκ ἄγαν θαυμάζομεν,
 ὥς ὅτ' εἰς τὰς ἵππαγωγοὺς εἰσεπήδων ἀνδρικῶς,
 πριάμενοι κώθωνας, οἱ δὲ καὶ σκόροδα καὶ κρόμνα·
 εἶτα τὰς κώπας λαβόντες, ὥσπερ ἡμεῖς οἱ βροτοί,
 ἐμβαλόντες ἀνεβρύαξαν, “ Ἴππαπαί, τίς ἐμβαλεῖ;
 Ληπτέον μᾶλλον. Τί δρῶμεν; Οὐκ ἐλάῃς, ᾧ σαμ-
 φόρα; ”

ἐξεπήδων τ' ἐς Κόρινθον· εἶτα δ' οἱ νεώτατοι
 ταῖς ὀπλαῖς ὥρυττον εὐνὰς καὶ μετῆσαν στρώματα·
 ἦσθιον δὲ τοὺς παγούρους ἀντὶ ποίας Μηδικῆς,
 εἴ τις ἐξέρποι θύραζε, καὶ βυθοῦ θηρώμενοι·
 ὥστ' ἔφη Θέωρος εἰπεῖν καρκίνον Κορίνθιον·
 “ δεινὰ γ' ᾧ Πρόσειδον, εἰ μὴδ' ἐν βυθῷ δυνήσομαι,
 μήτε γῇ μήτ' ἐν θαλάττῃ, διαφυγεῖν τοὺς ἱππέας.”

ARISTOPHANES.

L.

DEMOSTHENES IT WAS WHO PAID COURT TO PHILIP.

Ἐπειδὴ τοίνυν συνελέγησαν μὲν εἰς Πέλλαν αἱ
 πρεσβεῖαι, παρῇν δὲ ὁ Φίλιππος καὶ τοὺς Ἀθηναίων

πρέσβεις ὁ κῆρυξ ἐκάλει, πρῶτον μὲν παρήειμεν οὐ καθ' ἡλικίαν, ὥσπερ ἐν τῇ προτέρᾳ πρεσβείᾳ, ὃ παρά τισιν εὐδοκίμει καὶ κόσμος εἶναι τῆς πόλεως ἐφαίνετο, ἀλλὰ κατὰ τὴν Δημοσθένους ἀναισχυντίαν. φάσκων γὰρ νεώτατος εἶναι πάντων τὴν τάξιν τοῦ πρῶτος λέγειν οὐκ ἂν ἔφη παραλιπεῖν οὐδ' ἐπιτρέψειν τινί, αἰνιττόμενος εἰς ἐμέ, προκαταλαβόντα τὰ Φιλίππου ὦτα τοῖς ἄλλοις λόγον μὴ καταλιπεῖν. ἄρξάμενος δὲ τοῦ λέγειν, πρῶτον διαβολὴν τινα ὑπειπὼν κατὰ τῶν συμπρέσβεων, ὡς οὐχ ἅπαντες ὑπὲρ τῶν αὐτῶν οὐδ' ὅμοιοι ταῖς δόξαις ἤκομεν, διεξήκει τὰς ὑπηρεσίας τὰς ὑπηργμένας εἰς Φίλιππον αὐτῷ, πρῶτην μὲν τὴν τοῦ Φιλοκράτους συνηγορίαν, ὅτε ἔφευγε παρανόμων ἐξεῖναι γράψας Φιλίππῳ πρέσβεις πρὸς Ἀθηναίους ὑπὲρ εἰρήνης πέμπειν· δεύτερον δὲ ὑпанέγνω τὸ ψήφισμα, ὃ γεγραφὼς αὐτὸς ἦν, σπείσασθαι τῷ κήρυκι καὶ τῇ παρὰ Φιλίππου πρεσβείᾳ, τρίτον δὲ τὸ περὶ τοῦ βουλευσασθαι τὸν δῆμον ὑπὲρ εἰρήνης ἐν τακταῖς ἡμέραις. καὶ προσέθηκέ τι τοιοῦτον ἐνθύμημα τῷ λόγῳ, ὅτι πρῶτος ἐπιστομίσειε τοὺς τὴν εἰρήνην ἐκκλήοντας, οὐ τοῖς λόγοις ἀλλὰ τοῖς χρόνοις. ἔπειθ' ἕτερον ἐπήγετο ψήφισμα, τὸ καὶ περὶ συμμαχίας βουλευσασθαι τὸν δῆμον καὶ μετὰ ταῦτ' ἤδη τὸ περὶ τῆς προεδρίας τῆς εἰς τὰ Διονύσια τοῖς πρέσβεσι τοῖς Φιλίππου ψήφισμα καὶ προσέθηκε τὴν ἐπιμέλειαν τὴν αὐτοῦ καὶ προσκεφαλαίων θέσιν καὶ φυλάκας τινὰς καὶ ἀγρυπνίας διὰ τοὺς φθονοῦντας καὶ βουλομένους εἰς τὴν αὐτοῦ φιλοτιμίαν ὑβρίσαι, καὶ τά γε δὴ καταγέ-

λαστα παντελῶς, ἐφ' οἷς οἱ συμπρέσβεις ἐνεκαλύψαντο, ὡς ἐξένισε τοὺς πρέσβεις τοὺς Φιλίππου, ὡς ἐμισθώσατ' αὐτοῖς, ὅτ' ἀπήεσαν, ὀρικὰ ζεύγη καὶ συμπαρῆει ἐφ' ἵππου, οὐ καταδὺς εἰς τὸ σκότος, ὥσπερ ἕτεροί τινες, ἀλλὰ φανερώς ἐπιδεικνύμενος τὴν τῶν πραγμάτων θεραπείαν. ἐκεῖνα δὲ δὴ καὶ σφόδρα διωρθοῦτο, "οὐκ εἶπον, ὡς καλὸς εἶ· γυνὴ γὰρ τῶν ὄντων ἐστὶ κάλλιστον· οὐδ' ὡς δεινὸς συμπεῖν, σπογγιᾶς τὸν ἔπαινον ὑπολαμβάνων τοῦτον εἶναι· οὐδ' ὡς μνημονικὸς εἶ, σοφιστοῦ τὰ τοιαῦτα νομίζων ἐργολαβοῦντος ἐγκώμια εἶναι."

AESCHINES.

LI.

STYX.

"Ενθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι, δεινὴ Στύξ, θυγάτηρ Ἀψορρόου Ὠκεανοῖο πρεσβυτάτη· νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει μακρῇσιν πέτρῃσι κατηρεφέ· ἀμφὶ δὲ πάντῃ κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται..... Ζεὺς δέ τε Ἴριν ἔπεμψε θεῶν μέγαν ὄρκον ἐνεῖκαι τηλόθεν ἐν χρυσέῃ προχόῳ πολυώνυμον ὕδωρ ψυχρόν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο, ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν Ὠκεανοῖο κέρας, δεκάτῃ δ' ἐπὶ μοῖρα δέδασται ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης δίνης ἀργυρέης ἐλιγμένος εἰς ἄλα πίπτει· ἡ δὲ μί' ἐκ πέτρης προρέει, μέγα πῆμα θεοῖσιν.

HESIOD.

LII.

A STURDY BEGGAR.

“Νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει,
 ὥς αἰεὶ τὸν ὁμοῖον ἄγει θεὸς ὥς τὸν ὁμοῖον.
 πῇ δὴ τόνδε μολοβρὸν ἄγεις, ἄμέγαρτε συβῶτα,
 πτωχὸν ἀνιηρόν, δαιτῶν ἀπολυμαντῆρα ;
 ὃς πολλῆς φλιῆσι παραστὰς θλίψεται ὦμους,
 αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας.
 τὸν κ’ εἴ μοι δοίης σταθμῶν ρυτῆρα λιπέσθαι,
 σηκοκόρον τ’ ἔμεναι θαλλόν τ’ ἐρίφοισι φορῆναι,
 καί κεν ὀρὸν πίνων μεγάλην ἐπιγουνίδα θεῖτο.
 ἀλλ’ ἐπεὶ οὖν δὴ ἔργα κάκ’ ἔμμαθεν, οὐκ ἐθελήσει
 ἔργον ἐποιέεσθαι, ἀλλὰ πτώσσω κατὰ δῆμον
 βούλεται αἰτίζων βόσκειν ἣν γαστέρ’ ἀναλτον.
 ἀλλ’ ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
 αἴ κ’ ἔλθῃ πρὸς δῶματ’ Ὀδυσσῆος θείοιο,
 πολλά οἱ ἀμφὶ κάρη σφέλα ἀνδρῶν ἐκ παλαμᾶων
 πλευραὶ ἀποτρίψουσι δόμον κάτα βαλλομένοιο.”

HOMER.

LIII.

RITICISM OF PROTAGORAS.

ΣΩ. Τὸ δὲ δὴ ἐμόν τε καὶ τῆς ἐμῆς τέχνης τῆς
 μαιευτικῆς σιγῶ, ὅσον γέλωτα ὀφλισκάνομεν· οἶμαι
 δὲ καὶ ξύμπασα ἢ τοῦ διαλέγεσθαι πραγματεία. τὸ
 γὰρ ἐπισκοπεῖν καὶ ἐλέγχειν τὰς ἀλλήλων φαντα-
 σίας τε καὶ δόξας, ὀρθὰς ἐκάστου οὔσας, οὐ μακρὰ
 μὲν καὶ διωλύγιος φλυαρία, εἰ ἀληθὴς ἢ ἀλήθεια

Πρωταγόρου, ἀλλὰ μὴ παίζουσα ἐκ τοῦ ἀδύτου τῆς βίβλου ἐφθέγγετο ;

ΘΕΟ. ὦ Σώκρατες, φίλος ἀνὴρ, ὥσπερ σὺ νῦν δὴ εἶπες. οὐκ ἂν οὖν δεξαίμην δι' ἐμοῦ ὁμολογοῦντος ἐλέγχεσθαι Πρωταγόραν, οὐδ' αὖ σοὶ παρὰ δόξαν ἀντιτείνειν. τὸν οὖν Θεαίτητον πάλιν λαβέ· πάντως καὶ νῦν δὴ μάλ' ἐμμελῶς σοι ἐφαίνετο ὑπακούειν.

ΣΩ. Ἄρα καὶ εἰς Λακεδαιμόνα ἐλθὼν, ὦ Θεόδωρε, πρὸς τὰς παλαίστρας ἀξιοῖς ἂν ἄλλους θεώμενος γυμνοῦς, ἐνίοις φαύλους, αὐτὸς μὴ ἀντεπιδεικνύναι τὸ εἶδος παραποδύμενος ;

ΘΕΟ. Ἀλλὰ τί μὴν δοκεῖς, εἴπερ μέλλοιέν μοι ἐπιτρέψειν καὶ πείσεσθαι ;

PLATO.

LIV.

DEMOCRACY.

Δημοκρατιῶν δ' οὐσῶν τεττάρων, βελτίστη μὲν ἡ πρώτη τάξει· ἔστι δὲ καὶ ἀρχαιοτάτη πασῶν αὕτη. λέγω δὲ πρώτην, ὥσπερ ἂν τις διέλοι τοὺς δῆμους· βέλτιστος γὰρ δῆμος ὁ γεωργικός ἐστίν· ὥστε καὶ ποιεῖν ἐνδέχεται δημοκρατίαν, ὅπου ζῇ τὸ πλῆθος ἀπὸ γεωργίας ἢ νομῆς. διὰ μὲν γὰρ τὸ μὴ πολλὴν οὐσίαν ἔχειν, ἄσχυρος, ὥστε μὴ πολλάκις ἐκκλησιάζειν· διὰ δὲ τὸ μὴ ἔχειν τὰναγκαῖα, πρὸς τοῖς ἔργοις διατρίβουσι, καὶ τῶν ἀλλοτρίων οὐκ ἐπιθυμοῦσιν, ἀλλ' ἥδιον τὸ ἐργάζεσθαι τοῦ πολιτεύεσθαι καὶ ἄρχειν, ὅπου ἂν μὴ ἡ λήμματα μεγάλα ἀπὸ τῶν ἀρχῶν. οἱ γὰρ πολλοὶ μᾶλλον ὀρέγονται τοῦ κέρδους

ἢ τῆς τιμῆς. σημεῖον δέ· καὶ γὰρ καὶ τὰς ἀρχαίας τυραννίδας ὑπέμενον, καὶ τὰς ὀλιγαρχίας ὑπομένουσιν, ἐάν τις αὐτοὺς ἐργάζεσθαι μὴ κωλύῃ μηδ' ἀφαιρῇται μηδέν· ταχέως γὰρ οἱ μὲν πλουτοῦσιν αὐτῶν, οἱ δ' οὐκ ἀποροῦσιν. ἔτι δὲ τὸ κυρίου εἶναι τοῦ ἐλέσθαι καὶ εὐθύνειν ἀναπληροῖ τὴν ἔνδειαν, εἴ τι φιλοτιμίας ἔχουσιν· ἐπεὶ παρ' ἐνίοις δήμοις, κὰν μὴ μετέχωσι τῆς αἰρέσεως τῶν ἀρχῶν, ἀλλὰ τινες αἰρετοὶ κατὰ μέρος ἐκ πάντων, ὥσπερ ἐν Μαντινείᾳ, τοῦ δὲ βουλευέσθαι κύριοι ᾧσιν, ἱκανῶς ἔχει τοῖς πολλοῖς. καὶ δεῖ νομίζειν καὶ τοῦτ' εἶναι σχῆμά τι δημοκρατίας, ὥσπερ ἐν Μαντινείᾳ ποτ' ἦν. διὸ δὴ καὶ συμφέρον ἐστὶ τῇ πρότερον ρηθείσῃ δημοκρατίᾳ, καὶ ὑπάρχειν εἴωθεν, αἰρεῖσθαι μὲν τὰς ἀρχὰς καὶ εὐθύνειν καὶ δικάζειν πάντας, ἄρχειν δὲ τὰς μεγίστας αἰρετοὺς καὶ ἀπὸ τιμημάτων, τὰς μείζους ἀπὸ μειζόνων, ἢ καὶ ἀπὸ τιμημάτων μὲν μηδεμίαν, ἀλλὰ τοὺς δυναμένους. ἀνάγκη δὲ πολιτευομένους οὕτω πολιτεύεσθαι καλῶς· αἷ τε γὰρ ἀρχαὶ αἰεὶ διὰ τῶν βελτίστων ἔσονται, τοῦ δήμου βουλομένου καὶ τοῖς ἐπιεικέσιν οὐ φθονοῦντος· καὶ τοῖς ἐπιεικέσι καὶ γνωρίμοις ἀρκοῦσαν εἶναι ταύτην τὴν τάξιν· ἄρξονται γὰρ οὐχ ὑπ' ἄλλων χειρόνων καὶ ἄρξουσι δικαίως, διὰ τὸ τῶν εὐθυνῶν εἶναι κυρίους ἐτέρους. τὸ γὰρ ἐξανακρέμασθαι καὶ μὴ πᾶν ἐξεῖναι ποιεῖν, ὃ τι ἂν δόξῃ, συμφέρον ἐστίν· ἢ γὰρ ἐξουσία τοῦ πράττειν, ὃ τι ἂν ἐθέλῃ τις, οὐ δύναται φυλάττειν τὸ ἐν ἐκάστῳ τῶν ἀνθρώπων φαῦλον. ὥστε ἀναγκαῖον συμβαίνειν,

ὅπερ ἐστὶν ὠφελιμώτατον ἐν ταῖς πολιτείαις, ἄρχειν τοὺς ἐπικεικὺς ἀναμαρτήτους ὄντας, μηδὲν ἐλαττουμένου τοῦ πλήθους.

ARISTOTLE.

LV.

THE MADNESS OF HERCULES.

Κάνταῦθα γυμνὸν σῶμα θεὸς πορπαμάτων
 πρὸς οὐδέν' ἡμιλλᾶτο, κᾶκηρύσσετο
 αὐτὸς πρὸς αὐτοῦ καλλίνικος, οὐδενὸς
 ἀκοὴν ὑπειπών. δεινὰ δ' Εὐρυσθεὶ βρέμων,
 ἦν ἐν Μύκηναίς τῳ λόγῳ. πατὴρ δέ νιν
 θιγὼν κραταιᾶς χειρὸς ἐννέπει τάδε·
 ὦ παῖ, τί πάσχεις; τίς ὁ τρόπος ξενώσεως
 τῇσδ'; οὐ τί πού φόνος σ' ἐβάκχευσεν νεκρῶν
 οὐς ἄρτι καίνεις; ὁ δέ νιν Εὐρυσθέως δοκῶν
 πατέρα προταρβοῦνθ' ἰκέσιον ψαύειν χερὸς,
 ὠθεῖ, φαρέτραν δ' εὐτρεπῇ σκευάζεται
 καὶ τόξ' ἐαυτοῦ παισί, τοὺς Εὐρυσθέως
 δοκῶν φονεύειν. οἱ δὲ ταρβοῦντες φόβῳ
 ὥρουον ἄλλος ἄλλοσ', ἐς πέπλους ὁ μὲν
 μητρὸς ταλαίνης, ὁ δ' ὑπὸ κίονος σκιάν,
 ἄλλος δὲ βωμὸν ὄρνις ὥς ἔπτηξ' ὕπο.

EURIPIDES.

LVI.

HELEN'S DEFENCE.

ΕΛ. Ἐγὼ δ', ἃ σ' οἶμαι διὰ λόγων ἰόντ' ἐμοῦ
 κατηγορήσειν ἀντιθεῖσ' ἀμείψομαι
 τοῖς σοῖσι, τὰ μὰ καὶ τὰ σ' αἰτιάματα.

πρῶτον μὲν ἀρχὰς ἔτεκεν ἥδε τῶν κακῶν
 Πάριν τεκοῦσα· δεύτερον δ' ἀπώλεσε
 Τροίαν τε καὶ ὁ πρέσβυς, οὐ κτανὼν βρέφος,
 δαλοῦ πικρὸν μίμημ', Ἀλέξανδρον ποτε.
 ἐνθένδε τὰπίλοιπ' ἄκουσον ὥς ἔχει.
 ἔκρινε τρισσὸν ζεῦγος ὅδε τρισσῶν θεῶν.
 καὶ Παλλάδος μὲν ἦν Ἀλεξάνδρῳ δόσις
 Φρυγὶ στρατηγοῦνθ' Ἑλλάδ' ἐξανιστάναι,
 Ἥρα δ' ὑπέσχετ' Ἀσιάδ' Εὐρώπης θ' ὄρους
 τυραννίδ' ἔξειν, εἴ σφε κρίνειεν Πάρις,
 Κύπρις δὲ τοῦμὸν εἶδος ἐκπαγλουμένη
 δώσειν ὑπέσχετ', εἰ θεὰς ὑπερδράμοι
 κάλλει· τὸν ἐνθένδ' ὥς ἔχει σκέψαι λόγον·
 νικᾷ Κύπρις θεάς, καὶ τοσόνδ' οὐμοὶ γάμοι
 ὦνησαν Ἑλλάδ', οὐ κρατεῖσθ' ἐκ βαρβάρων,
 οὔτ' ἐς δόρυ σταθέντες, οὐ τυραννίδι.
 ἃ δ' ηὐτύχησεν Ἑλλάς, ὠλόμην ἐγὼ
 εὐμορφία πραθεῖσα, κῶνειδίζομαι
 ἐξ ὧν ἐχρῆν με στέφανον ἐπὶ κάρᾳ λαβεῖν.
 οὐπω με φήσεις αὐτὰ τὰν ποσὶν λέγειν,
 ὅπως ἀφώρμησ' ἐκ δόμων τῶν σῶν λάθρα.
 ἦλθ' οὐχὶ μικρὰν θεὸν ἔχων αὐτοῦ μέτα
 ὁ τῆσδ' ἀλάστωρ, εἴτ' Ἀλέξανδρον θέλεις
 ὀνόματι προσφωνεῖν νιν εἴτε καὶ Πάριν·
 ὃν, ὦ κάκιστε, σοῖσιν ἐν δόμοις λιπὼν
 Σπάρτης ἀπῆρας νηὶ Κρησίαν χθόνα.
 εἶεν.
 οὐ σ' ἀλλ' ἐμαντὴν τοῦπὶ τῷδ' ἐρήσομαι

τί δὴ φρονοῦς' ἐκ δωμάτων ἅμ' ἐσπόμην
 ξένῳ, προδοῦσα πατρίδα καὶ δόμους ἐμούς.
 τὴν θεὸν κόλαζε, καὶ Διὸς κρείσσων γενοῦ,
 ὃς τῶν μὲν ἄλλων δαιμόνων ἔχει κράτος,
 κείνης δὲ δοῦλός ἐστι· συγγνώμη δ' ἐμοί.

EURIPIDES.

LVII.

PHILIP'S ACTIONS SHOW THAT HE THINKS THE
 ATHENIANS INCORRUPTIBLE.

Τί οὖν ; πῶς τούτοις ἐχρήσατο ; ἂ Θηβαίοις
 συμφέρει καὶ οὐχ ἂ τῇ πόλει πράττειν προείλετο. τί
 δήποτε ; ὅτι πρὸς πλεονεξίαν, οἶμαι, καὶ τὸ πάνθ'
 ὑφ' αὐτῷ ποιήσασθαι τοὺς λογισμοὺς ἐξετάζων, καὶ
 οὐχὶ πρὸς εἰρήνην οὐδ' ἡσυχίαν οὐδὲ δίκαιον οὐδέν,
 εἶδε τοῦτο ὀρθῶς, ὅτι τῇ μὲν ἡμετέρα πόλει καὶ τοῖς
 ἡθεσι τοῖς ἡμετέροις οὐδὲν ἂν ἐνδείξαιτο τοιοῦτον
 οὐδὲ ποιήσειεν, ὑφ' οὗ πεισθέντες ὑμεῖς τῆς ἰδίας
 ἕνεκ' ὠφελείας τῶν ἄλλων τινὰς Ἑλλήνων ἐκείνῳ
 προεῖσθε, ἀλλὰ καὶ τοῦ δικαίου λόγον ποιούμενοι,
 καὶ τὴν προσοῦσαν ἀδοξίαν τῷ πράγματι φεύγοντες
 καὶ πάνθ' ἂ προσήκει προορώμενοι, ὁμοίως ἐναντιώ-
 σεσθε, ἂν τι τοιοῦτον ἐπιχειρῇ πράττειν ὥσπερ ἂν εἰ
 πολεμοῦντες τύχοιτε. τοὺς δὲ Θηβαίους ἡγείτο, ὅπερ
 συνέβη, ἀντὶ τῶν ἑαυτοῖς γιγνόμενα τὰ λοιπὰ ἑάσειν
 ὅπως βούλεται πράττειν ἑαυτόν, καὶ οὐχ ὅπως ἀντι-
 πράξειν καὶ διακωλύσειν, ἀλλὰ καὶ συστρατεύσειν
 ἂν αὐτοὺς κελεύῃ. καὶ νῦν τοὺς Μεσσηνίους καὶ
 τοὺς Ἀργεῖους ταῦτα ὑπειληφὼς εὖ ποιεῖ. ὃ καὶ

μέγιστόν ἐστι καθ' ὑμῶν ἐγκώμιον ὦ ἄνδρες Ἀθη-
ναῖοι· κέκρισθε γὰρ ἐκ τούτων τῶν ἔργων μόνοι τῶν
πάντων μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν
Ἑλλήνων προέσθαι, μηδ' ἀνταλλάξασθαι μηδεμιᾶς
χάριτος μηδ' ὠφελείας τὴν εἰς τοὺς Ἑλληνας εὖνοιαν.
καὶ ταυτ' εἰκότως καὶ περὶ ὑμῶν οὕτως ὑπέιληφε καὶ
κατ' Ἀργείων καὶ Θηβαίων ὡς ἐτέρως, οὐ μόνον εἰς τὰ
παρόντα ὀρών, ἀλλὰ καὶ τὰ πρὸ τούτων λογιζόμενος.

DEMOSTHENES.

LVIII.

WHO WAS THE STRANGER?

- (α) “ Ἀλλ' ἐθέλω σε, φέριστε, περὶ ξείνοιο ἐρέσθαι,
ὀππόθεν οὗτος ἀνὴρ, ποίης δ' ἐξ εὐχεται εἶναι
γαίης, ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα·
ἥέ τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο,
ἧ ἔδν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἰκάνει ;
οἷον ἀναΐξας ἄφαρ οἴχεται, οὐδ' ὑπέμεινεν
γνώμεναι· οὐ μὲν γάρ τι κακῶ εἰς ὧπα ἐώκει.”
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἠΰδα·
“ Εὐρύμαχ', ἦτοι νόστος ἀπώλετο πατρὸς ἐμοῖο
οὔτ' οὖν ἀγγελίης ἔτι πείθομαι, εἴ ποθεν ἔλθοι,
οὔτε θεοπροπίης ἐμπάζομαι, ἦντινα μήτηρ
ἐς μέγαρον καλέσασα θεοπρόπον ἐξερέηται.”

ADVICE TO TELEMACHUS.

- (β) “ Αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς
παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,
αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται,
[πρῆξαι δ' ἔμπης οὐ τι δυνήσεται εἵνεκα τῶνδε·]

σοὶ δέ, γέρον, θωὴν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ
 τίνων ἀσχάλλῃς· χαλεπὸν δὲ τοι ἔσσεται ἄλλος.
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός.
 μητέρ' ἔην ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·
 οἱ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα
 πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι."

FRIENDSHIP.

- (c) " Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι,
 ὥς ὑμεῖς παρ' ἐμείῳ θοὴν ἐπὶ νῆα κίοιτε
 ὥς τέ τευ ἦ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ,
 ᾧ οὔτε χλαῖναι καὶ ῥήγεα πόλλ' ἐνὶ οἴκῳ,
 οὔτ' αὐτῷ μαλακῶς οὔτε ξείνοισιν ἐνεύδειν.
 αὐτὰρ ἐμοὶ πάρα μὲν χλαῖναι καὶ ῥήγεα καλά.
 οὔ θην δὴ τοῦδ' ἀνδρὸς Ὀδυσσῆος φίλος υἱὸς
 νηὸς ἐπ' ἱκριόφιν καταλέξεται, ὅφρ' ἂν ἔγωγε
 ζῶω, ἔπειτα δὲ παῖδες ἐνὶ μεγάροισι λίπωνται,
 ξείνους ξεινίζειν, ὅς τις κ' ἐμὰ δῶμαθ' ἵκηται."

HOMER.

LIX.

RULE OF PHILOSOPHERS.

Τὸ δὲ δὴ μετὰ τοῦτο, ὥς ἔοικε, πειρώμεθα ζητεῖν
 τε καὶ ἀποδεικνύναι, τί ποτε νῦν κακῶς ἐν ταῖς
 πόλεσι πράττεται, δι' ὃ οὐχ οὕτως οἰκοῦνται, καὶ τίνος
 ἂν σμικροτάτου μεταβαλόντος ἔλθοι εἰς τοῦτον τὸν
 τρόπον τῆς πολιτείας πόλις, μάλιστα μὲν ἐνός, εἰ δὲ
 μή, δυοῖν, εἰ δὲ μή, ὃ τι ὀλιγίστων τὸν ἀριθμὸν καὶ
 σμικροτάτων τὴν δύναμιν. Παντάπασι μὲν οὖν,
 ἔφη. Ἐνὸς μὲν τοίνυν, ἣν δ' ἐγώ, μεταβαλόντος
 δοκοῦμέν μοι ἔχειν δεῖξαι, ὅτι μεταπέσοι ἄν, οὐ

μέντοι σμικροῦ γε οὐδὲ ῥαδίου, δυνατοῦ δέ. Τίνος ; ἔφη. Ἐπ' αὐτὸ δὴ, ἦν δ' ἐγώ, εἶμι, ὃ τῷ μεγίστῳ προσεικάζομεν κύματι. εἰρήσεται δ' οὖν, εἰ καὶ μέλλει γέλωτί τε ἀτεχνῶς ὥσπερ κῦμα ἐκγελῶν καὶ ἀδοξία κατακλύσειν. σκόπει δὲ ὃ μέλλω λέγειν. Λέγε, ἔφη. Ἐὰν μή, ἦν δ' ἐγώ, ἢ οἱ φιλόσοφοι βασιλεύσωσιν ἐν ταῖς πόλεσιν ἢ οἱ βασιλῆς τε νῦν λεγόμενοι καὶ δυνάσται φιλοσοφήσωσι γνησίως τε καὶ ἱκανῶς, καὶ τοῦτο εἰς ταῦτόν ξυμπέσῃ, δύνამις τε πολιτικῇ καὶ φιλοσοφίᾳ, τῶν δὲ νῦν πορευομένων χωρὶς ἐφ' ἐκάτερον αἱ πολλαὶ φύσεις ἐξ ἀνάγκης ἀποκλεισθῶσιν, οὐκ ἔστι κακῶν παῦλα, ᾧ φίλε Γλαῦκων, ταῖς πόλεσι, δοκῶ δ' οὐδὲ τῷ ἀνθρωπίνῳ γένει, οὐδὲ αὕτη ἡ πολιτεία μήποτε πρότερον φυῇ τε εἰς τὸ δυνατὸν καὶ φῶς ἡλίου ἴδῃ, ἦν νῦν λόγῳ διεληλύθαμεν. ἀλλὰ τοῦτό ἐστιν, ὃ ἐμοὶ πάλαι ὄκνον ἐντίθησι λέγειν, ὁρῶντι ὡς πολὺ παρὰ δόξαν ρηθήσεται. χαλεπὸν γὰρ ἰδεῖν, ὅτι οὐκ ἂν ἄλλη τις εὐδαιμονήσειεν οὔτε ἰδίᾳ οὔτε δημοσίᾳ. Καὶ ὅς, ὦ Σώκρατες, ἔφη, τοιοῦτον ἐκβέβληκας ρῆμά τε καὶ λόγον, ὃν εἰπὼν ἡγοῦ ἐπὶ σὲ πάνυ πολλοὺς τε καὶ οὐ φαύλους νῦν οὕτως, οἷον ρίψαντας τὰ ἱμάτια, γυμνοὺς λαβόντας ὃ τι ἐκάστῳ παρέτυχεν ὄπλον, θεῖν διαταμένους ὡς θαυμάσια ἐργασομένους· οὓς εἰ μὴ ἀμυνεῖ τῷ λόγῳ καὶ ἐκφεύξει, τῷ ὄντι τωθαζόμενος δώσεις δίκην. Οὐκοῦν σύ μοι, ἦν δ' ἐγώ, τούτων αἴτιος ; Καλῶς γ', ἔφη, ἐγὼ ποιῶν. ἀλλά τοί σε οὐ προδώσω, ἀλλ' ἀμυνῶ οἷς δύνamai.

LX.

RETAIL TRADE.

ΑΘ. Κιβδήλοις δ' ἐπιτηδεύμασιν ἔπεται κατὰ πόδα καπηλείας ἐπιτηδεύματα. ταύτης δὲ πέρι ξυμπάσης συμβουλήν πρῶτον δόντες καὶ λόγον ἐπ' αὐτῇ νόμον ὕστερον ἐπιθώμεθα. καπηλεία γὰρ κατὰ πόλιν πᾶσα γέγονεν οὐ βλάβης ἔνεκα τό γε κατὰ φύσιν, πᾶν δὲ τοῦναντίον· πῶς γὰρ οὐκ εὐεργέτης πᾶς ὃς ἂν οὐσίαν χρημάτων ὠντινωνοῦν ἀσύμμετρον οὔσαν καὶ ἀνώμαλον ὁμαλήν τε καὶ σύμμετρον ἀπεργάζεται, τοῦτο ἡμῖν χρὴ φάναι καὶ τὴν τοῦ νομίσματος ἀπεργάζεσθαι δύναμιν, καὶ τὸν ἔμπορον ἐπὶ τούτῳ τετάχθαι δεῖ λέγειν. καὶ μισθωτὸς καὶ πανδοκεὺς καὶ ἄλλα, τὰ μὲν εὐσχημονέστερα, τὰ δὲ ἀσχημονέστερα γιγνόμενα, τοῦτο γε πάντα δύναται, πᾶσιν ἐπικουρίαν ταῖς χρεῖαις ἐξενπορεῖν καὶ ὁμαλότητα ταῖς οὐσίαις. τί ποτε δὴ τὸ μὴ καλὸν αὐτὸ μηδ' εὐσχημον δοκεῖν εἶναι, καὶ τί τὸ διαβεβληκὸς τυγχάνει, ἴδωμεν, ἵνα εἰ μὴ καὶ τὸ ὅλον, ἀλλ' οὖν μέρη γε ἐξιασώμεθα νόμῳ. πρᾶγμ' ἔσθ', ὥς ἔοικεν, οὐ φαῦλον, οὐδὲ σμικρὰς δεόμενον ἀρετῆς.

ΚΑ. πῶς λέγεις;

ΑΘ. ὦ φίλε Κλεινία, σμικρὸν γένος ἀνθρώπων καὶ φύσει ὀλίγον καὶ ἄκρα τροφῇ τεθραμμένον, ὅταν εἰς χρεῖας τε καὶ ἐπιθυμίας τινῶν ἐμπίπτῃ, καρτερεῖν πρὸς τὸ μέτριον δυνατόν ἐστι, καὶ ὅταν ἐξῇ χρήματα λαβεῖν πολλά, νήφει καὶ πρότερον αἰρεῖται τοῦ πολλοῦ τὸ τοῦ μέτρου ἐχόμενον· τὰ δὲ τῶν ἀνθρώ-

πων πλήθη πᾶν τούναντίον ἔχει τούτοις, δεόμενά τε ἀμέτρως δεῖται καὶ ἐξὸν κερδαίνειν τὰ μέτρια ἀπλήστως αἰρεῖται κερδαίνειν διὸ πάντα τὰ περὶ τὴν καπηλείαν καὶ ἐμπορίαν καὶ πανδοκείαν γένη διαβέβληταί τε καὶ ἐν αἰσχροῖς γέγονεν ὀνειδέσιν.

PLATO.

LXI.

ORDEAL.

ΑΙΑ. Οὐκ ἔσθ' ὅπως οὐκ εἶ σὺ γεννάδας ἀνὴρ·
χωρεῖς γὰρ εἰς τὸ δίκαιον. ἀποδύεσθε δῆ.

ΞΑ. πῶς οὖν βασανιεῖς νῶν δικαίως;

ΑΙΑ. ῥαδίως.

πληγὴν παρὰ πληγὴν ἐκάτερον.

ΞΑ. καλῶς λέγεις.

ἰδοῦ, σκόπει νυν ἦν μ' ὑποκινήσαντ' ἴδης.

ΑΙΑ. ἤδη 'πάταξά σ'. ΞΑ. οὐ μὰ Δί'.

ΑΙΑ. οὐδ' ἐμοὶ δοκεῖς.

ἀλλ' εἰμ' ἐπὶ τονδὶ καὶ πατάξω. ΔΙ. πηνίκα;

ΑΙΑ. καὶ δὴ 'πάταξα. ΔΙ. κᾶτα πῶς οὐκ ἔπτарον;

ΑΙΑ. οὐκ οἶδα· τουδὶ δ' αὖθις ἀποπειράσομαι.

ΞΑ. οὐκουν ἀνύσεις; ἰατταταῖ.

ΑΙΑ. τί τᾶτταταῖ;

μῶν ὠδυνήθης;

ΞΑ. οὐ μὰ Δί', ἀλλ' ἐφρόντισα

ὀπόθ' Ἡράκλεια τὰν Διομείους γίγνεται.

ΑΙΑ. ἀνθρωπος ἱερός. δεῦρο πάλιν βαδιστέον.

ΔΙ. ἰοῦ ἰού. ΑΙΑ. τί ἔστιν; ΔΙ. ἱππέας ὀρῶ.

ΑΙΑ. τί δῆτα κλάεις; ΔΙ. κρομμύων ὀσφραίνομαι.

ΑΙΑ. ἐπεὶ προτιμᾷς γ' οὐδέν. ΔΙ. οὐδέν μοι μέλει.

ΑΙΑ. βαδιστέον τᾶρ' ἐστὶν ἐπὶ τονδὶ πάλιν.

ΞΑ. οἴμοι. ΑΙΑ. τί ἔστι; ΞΑ. τὴν ἄκανθαν
ἔξελε.

ΑΙΑ. τί τὸ πρᾶγμα τουτί; δεῦρο πάλιν βαδιστέον.

ΔΙ. ὦ Ἀπολλων, ὅς που Δῆλον ἢ Πύθων' ἔχεις.

ΞΑ. ἤλγησεν· οὐκ ἤκουσας;

ΔΙ. οὐκ ἔγωγ', ἐπεὶ

ἴαμβον Ἰππώνακτος ἀνεμιμνησκόμεν.

ΞΑ. οὐδὲν ποιεῖς γάρ, ἀλλὰ τὰς λαγόνας σπόδει.

ΑΙΑ. μὰ τὸν Δί', ἀλλ' ἤδη πάρεχε τὴν γαστέρα.

ARISTOPHANES.

LXII.

THE DISEASE OF LOVE.

Περὶ τῶν ἐμῶν πραγμάτων ἐπίστασαι καὶ ὡς νομίζω συμφέρειν ἡμῖν γενομένων τούτων ἀκήκοας. ἀξιῶ δὲ μὴ διὰ τοῦτο ἀτυχεῖναι ὧν δέομαι ὅτι οὐκ ἐραστὴς ὦν σου τυγχάνω. ὡς ἐκείνοις μὲν τότε μεταμέλει ὧν ἂν εὖ ποιήσωσιν, ἐπειδὰν τῆς ἐπιθύμιας παύσωνται· τοῖς δὲ οὐκ ἔστι χρόνος ἐν ᾧ μεταγνῶναι προσήκει. οὐ γὰρ ὑπ' ἀνάγκης ἀλλ' ἐκόντες, ὡς ἂν ἄριστα περὶ τῶν οἰκείων βουλευσαιντο, πρὸς τὴν δύναμιν τὴν αὐτῶν εὖ ποιούσιν. ὦ ἔτι δὲ οἱ μὲν ἐρῶντες σκοποῦσιν ἅ τε κακῶς διέθεντο τῶν αὐτῶν διὰ τὸν ἔρωτα καὶ ἅ πεποιήκασιν εὖ, καὶ ὃν εἶχον πόνον προστιθέντες ἡγοῦνται πάλαι τὴν ἀξίαν ἀποδεδωκέναι χάριν τοῖς ἐρωμένοις. τοῖς

δὲ μὴ ἐρῶσιν οὔτε τὴν τῶν οἰκείων ἀμέλειαν διὰ τοῦτο ἔστι προφασίζεσθαι, οὔτε τοὺς παρεληλυθότας πόνους ὑπολογίζεσθαι, οὔτε τὰς πρὸς τοὺς προσήκοντας διαφορὰς αἰτιάσασθαι· ὥστε περιηρημένων τοσούτων κακῶν οὐδὲν ὑπολείπεται ἀλλ' ἢ ποιεῖν προθύμως ὅτι ἂν αὐτοῖς οἰῶνται πράξαντες χαριεῖσθαι. Ἔτι δὲ εἰ διὰ τοῦτο ἄξιον τοὺς ἐρῶντας περὶ πολλοῦ ποιεῖσθαι ὅτι τούτους μάλιστα φασὶ φιλεῖν ὧν ἂν ἐρῶσι καὶ ἔτοιμοί εἰσι καὶ ἐκ τῶν λόγων καὶ ἐκ τῶν ἔργων τοῖς ἄλλοις ἀπεχθανόμενοι τοῖς ἐρωμένοις χαρίζεσθαι, ῥάδιον γινῶναι εἰ ἀληθῆ λέγουσιν ὅτι ὅσων ἂν ὕστερον ἐρασθῶσιν ἐκείνους αὐτῶν περὶ πλείονος ποιήσονται καὶ δῆλον ὅτι ἐὰν ἐκείνοις δοκῇ καὶ τούτους κακῶς ποιήσουσιν. Καίτοι πῶς εἰκὸς ἔστι τοιοῦτον πρᾶγμα προέσθαι τοιαύτην ἔχοντι συμφορὰν, ἣν οὐδ' ἂν ἐπιχείρησειεν οὐδεὶς ἔμπειρος ὧν ἀποτρέπειν; καὶ γὰρ αὐτοὶ ὁμολογοῦσι νοσεῖν μᾶλλον ἢ σωφρονεῖν καὶ εἰδέναι ὅτι κακῶς φρονοῦσιν ἀλλ' οὐ δύνασθαι αὐτῶν κρατεῖν. ὥστε πῶς ἂν εὖ φρονήσαντες ταῦτα καλῶς ἔχειν ἡγήσαιντο, περὶ ὧν οὕτω διακείμενοι βούλονται;

PLATO.

LXIII.

THE DEAD CHILD.

Ἐκάβη, νεὸς μὲν πίτυλος εἰς λελειμμένος
 λάφυρα τὰπίλοιπ' Ἀχιλλείου τόκου
 μέλλει πρὸς ἄκτας ναυστολεῖν Φθιώτιδας·
 αὐτὸς δ' ἀνήκται Νεοπτόλεμος, καινὰς τινὰς

Πηλέως ἀκούσας συμφοράς, ὥς νιν χθονός
 Ἕκτορος ἐκβέβληκεν ὁ Πελίου γόνος.
 οὐ θάσσον οὔνεκ' ἢ χάριν μονῆς ἔχων
 φροῦδος, μετ' αὐτοῦ δ' Ἀνδρομάχῃ, πολλῶν ἐμοὶ
 δακρύων ἀγωγός, ἡνίκ' ἐξώρμα χθονὸς
 πάτραν τ' ἀναστένουσα καὶ τὸν Ἕκτορος
 τύμβον προσεννέπουσα· καί σφ' ἤτήσατο
 θάψαι νεκρὸν τόνδ', ὃς πεσὼν ἐκ τειχέων
 ψυχὴν ἀφῆκεν Ἕκτορος τοῦ σοῦ γόνος,
 φόβον τ' Ἀχαιῶν χαλκόνωτον ἀσπίδα
 τήνδ', ἣν πατήρ τοῦδ' ἀμφὶ πλευρ' ἐβάλλετο,
 μή νιν πορεῦσαι Πηλέως ἐφ' ἐστίαν,
 μήδ' ἐς τὸν αὐτὸν θάλαμον, οὐ νυμφεύσεται
 μήτηρ νεκροῦ τοῦδ' Ἀνδρομάχῃ, λύπας ὄραν,
 ἀλλ' ἀντὶ κέδρου περιβόλων τε λαΐνων
 ἐν τῇδε θάψαι παῖδα· σὰς δ' ἐς ὠλένας
 δοῦναι, πέπλοισιν ὥς περιστείλῃς νεκρὸν
 στεφάνοις θ' ὅση σοι δύναμις, ὥς ἔχει τὰ σά,
 ἐπεὶ βέβηκε καὶ τὸ δεσπότης τάχος
 ἀφείλετ' αὐτὴν παῖδα μὴ δοῦναι τάφῳ.

EURIPIDES.

LXIV.

DEFENCE NOT DEFIANCE.

Θαυμάζω δ' ὅτι τοὺς αὐτοὺς ὁρῶ ὑπὲρ μὲν Αἰγυπ-
 τίων τὰναντία πράττειν βασιλεῖ τὴν πόλιν πείθοντας,
 ὑπὲρ δὲ τοῦ Ῥοδίων δήμου φοβουμένους τὸν ἄνδρα
 τοῦτον. καίτοι τοὺς μὲν Ἕλληνας ὄντας ἅπαντες
 ἴσασι, τοὺς δ' ἐν τῇ ἀρχῇ τῇ ἐκείνου μεμερισμένους.

οἶμαι δ' ὑμῶν μνημονεύειν ἐνίους ὅτι, ἡνίκ' ἐβουλεύεσθε περὶ τῶν βασιλικῶν, παρελθὼν πρῶτος ἐγὼ παρήνεσα, οἶμαι δὲ καὶ μόνος ἢ δεύτερος εἰπεῖν, ὅτι μοι σωφρονεῖν ἂν δοκοῖτε, εἰ τὴν πρόφασιν τῆς παρασκευῆς μὴ τὴν πρὸς ἐκείνον ἔχθραν ποιοῖσθε, ἀλλὰ παρασκευάζοισθε μὲν πρὸς τοὺς ὑπάρχοντας ἐχθρούς, ἀμύνοισθε δὲ καὶ ἐκεῖνον, ἐὰν ὑμᾶς ἀδικεῖν ἐπιχειρή. καὶ οὐκ ἐγὼ μὲν εἶπον ταῦτα, ὑμῖν δ' οὐκ ἐδόκουν ὀρθῶς λέγειν, ἀλλὰ καὶ ὑμῖν ἤρεσκε ταῦτα. ἀκόλουθος τοίνυν ὁ νῦν λόγος ἐστὶ μοι τῷ τότε ρηθέντι. ἐγὼ γάρ, εἰ βασιλεὺς παρ' αὐτὸν ὄντα με σύμβουλον ποιοῖτο, ταῦτ' ἂν αὐτῷ παραινέσαιμι ἅπερ ὑμῖν, ὑπὲρ μὲν τῶν ἑαυτοῦ πολεμεῖν, ἐὰν τις ἐναντιῶται τῶν Ἑλλήνων, ὧν δὲ μηδὲν αὐτῷ προσήκει, τούτων μηδ' ἀντιποιεῖσθαι τὴν ἀρχήν. εἰ μὲν οὖν ὅλως ἐγνώκατε, ὦ ἄνδρες Ἀθηναῖοι, ὅσων ἂν βασιλεὺς ἐγκρατὴς γένηται φθάσας ἢ παρακρουσάμενός τινος τῶν ἐν ταῖς πόλεσι, παραχωρεῖν, οὐ καλῶς ἐγνώκατε, ὥς ἐγὼ κρίνω· εἰ δ' ὑπὲρ γε τῶν δικαίων καὶ πολεμεῖν, ἂν τούτου δέη, καὶ πᾶσχειν ὅτιοῦν οἴεσθε χρῆναι, πρῶτον μὲν ὑμῖν ἡττον δεήσει τούτων, ὅσῳ ἂν μᾶλλον ἐγνωκότες ἦτε ταῦτα, ἔπειθ' ἂ προσήκει φρονεῖν δόξετε.

DEMOSTHENES.

LXV.

INSTABILITY OF FORTUNE.

Ω θύγατερ, ὁ θεὸς ὥς ἔφν τι ποικίλον
καὶ δυστέκμαρτον· εὖ δέ πως ἀναστρέφει

ἐκεῖσε καὶ κεῖσ' ἀναφέρων· ὁ μὲν πονεῖ,
 ὁ δ' οὐ πονήσας αὖθις ὄλλυται κακῶς,
 βέβαιον οὐδὲν τῆς αἰὶ τύχης ἔχων.
 σὺ γὰρ πόσις τε σὸς πόνων μετέσχετε,
 σὺ μὲν λόγοισιν, ὁ δὲ δορὸς προθυμία.
 σπεύδων δ' ὅτ' ἔσπευδ' οὐδὲν εἶχε· νῦν δ' ἔχει
 αὐτόματα πράξας τὰ γάθ' εὐτυχέστατα.
 οὐκ ἄρα γέροντα πατέρα καὶ Διοσκόρω
 ἥσχυνας, οὐδ' ἔδρασας οἷα κλήζεται.
 νῦν ἀνανεοῦμαι τὸν σὸν ὑμέναιον πάλιν,
 καὶ λαμπάδων μεμνήμεθ' ἅς τετραόροις
 ἵπποις τροχάζων παρέφερον· σὺ δ' ἐν δίφροις
 σὺν τῷδε νύμφῃ δῶμ' ἔλειπες ὄλβιον.
 κακὸς γὰρ ὅστις μὴ σέβει τὰ δεσποτῶν
 καὶ ξυγγέγηθε καὶ συνωδίνει κακοῖς.
 ἐγὼ μὲν εἶην, κεῖ πέφυχ' ὅμως λάτρης,
 ἐν τοῖσι γενναίοισιν ἠριθμημένος
 δούλοισι, τοῦνομόν οὐκ ἔχων ἐλεύθερον,
 τὸν νοῦν δέ· κρεῖσσον γὰρ τόδ' ἢ δυοῖν κακοῖν
 εἶν' ὄντα χρῆσθαι, τὰς φρένας τ' ἔχειν κακὰς
 ἄλλων τ' ἀκούειν δοῦλον ὄντα τῶν πέλας.

EURIPIDES.

LXVI.

PHYSICIANS SHOULD NOT PRESERVE UNHEALTHY
LIVES.

Οὐκοῦν ταῦτα γιγνώσκοντα φῶμεν καὶ Ἀσκληπιὸν
 τοὺς μὲν φύσει τε καὶ διαίτῃ ὑγιεινῶς ἔχοντας τὰ
 σώματα, νόσημα δέ τι ἀποκεκριμένον ἴσχοντας ἐν

αὐτοῖς, τούτοις μὲν καὶ ταύτῃ τῇ ἔξει καταδείξαι
 ἱατρικὴν, φαρμάκοις τε καὶ τομαῖς τὰ νοσήματα ἐκ-
 βάλλοντα αὐτῶν τὴν εἰωθυίαν προστάττειν δίαιταν,
 ἵνα μὴ τὰ πολιτικὰ βλάπτοι, τὰ δ' εἴσω διὰ παντὸς
 νενοσηκότα σώματα οὐκ ἐπιχειρεῖν διαίταις κατὰ
 σμικρὸν ἀπαντλοῦντα καὶ ἐπιχέοντα μακρὸν καὶ
 κακὸν βίον ἀνθρώπῳ ποιεῖν, καὶ ἔκγονα αὐτῶν, ὡς
 τὸ εἶκός, ἕτερα τοιαῦτα φυτεύειν, ἀλλὰ τὸν μὴ δυ-
 νάμενον ἐν τῇ καθεστηκυίᾳ περιόδῳ ζῆν μὴ οἶεσθαι
 δεῖν θεραπεύειν, ὡς οὔτε αὐτῷ οὔτε πόλει λυσιτελεῖ;
 Πολιτικόν, ἔφη, λέγεις Ἀσκληπιόν. Δῆλον, ἦν δ'
 ἐγώ· καὶ οἱ παῖδες αὐτοῦ, ὅτι τοιοῦτος ἦν, οὐχ ὁρᾶς
 ὡς καὶ ἐν Τροίᾳ ἀγαθοὶ πρὸς τὸν πόλεμον ἐφάνησαν,
 καὶ τῇ ἱατρικῇ, ὡς ἐγὼ λέγω, ἐχρῶντο, ἢ οὐ μέμνη-
 σαι, ὅτι καὶ τῷ Μενέλεω ἐκ τοῦ τραύματος οὗ ὁ
 Πάνδαρος ἔβαλεν

αἰμ' ἐκμυζήσαντ' ἐπὶ τ' ἥπια φάρμακ' ἔπασσον,
 ὃ τι δ' ἐχρῆν μετὰ τοῦτο ἢ πιεῖν ἢ φαγεῖν οὐδὲν
 μᾶλλον ἢ τῷ Εὐρυπύλῳ προσέταττον, ὡς ἱκανῶν
 ὄντων τῶν φαρμάκων ἰάσασθαι ἄνδρας πρὸ τῶν
 τραυμάτων ὑγιεινοὺς τε καὶ κοσμίους ἐν διαίτῃ, καὶ
 εἰ τύχοιεν ἐν τῷ παραχρῆμα κυκεῶνα πιόντες, νο-
 σῶδη δὲ φύσει τε καὶ ἀκόλαστον οὔτε αὐτοῖς οὔτε
 τοῖς ἄλλοις ᾤοντο λυσιτελεῖν ζῆν, οὐδ' ἐπὶ τούτοις
 τὴν τέχνην δεῖν εἶναι, οὐδὲ θεραπευτέον αὐτούς, οὐδ'
 εἰ Μίδου πλουσιώτεροι εἶεν. Πάνυ κομψούς, ἔφη,
 λέγεις Ἀσκληπιοῦ παῖδας.

LXVII.

AN OMEN.

“ Ζεῦ πάτερ, εἴ μ' ἐθέλοντες ἐπὶ τραφερήν τε καὶ
ὕγρην

ἤγετ' ἐμὴν ἐς γαῖαν, ἐπεὶ μ' ἐκακώσατε λήην,
φήμην τίς μοι φάσθω ἐγειρομένων ἀνθρώπων
ἐνδοθεν, ἔκτοσθεν δὲ Διὸς τέρας ἄλλο φανήτω.”

ὥς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε μητίετα Ζεὺς,
αὐτίκα δ' ἐβρόντησεν ἀπ' αἰγλήεντος Ὀλύμπου,
ὑψόθεν ἐκ νεφέων· γήθησε δὲ δῖος Ὀδυσσεὺς.

φήμην δ' ἐξ οἴκοιο γυνὴ προέηκεν ἀλετρὶς
πλησίον, ἐνθ' ἄρα οἱ μύλαι εἶατο ποιμένι λαῶν,
τῇσιν δώδεκα πᾶσαι ἐπερρώοντο γυναῖκες

ἄλφιστα τεύχουσai καὶ ἀλείατα, μυελὸν ἀνδρῶν.

αἱ μὲν ἄρ' ἄλλαι εὐδον, ἐπεὶ κατὰ πυρὸν ἄλεσσαν,

ἡ δὲ μί' οὐπω παύετ', ἀφαιροτάτῃ δ' ἐτέτυκτο·

ἥ ῥα μύλην στήσασα ἔπος φάτο, σῆμα ἄνακτι·

“ Ζεῦ πάτερ, ὅστε θεοῖσι καὶ ἀνθρώποισιν ἀνάσσεις,

ἧ μεγάλ' ἐβρόντησας ἀπ' οὐρανοῦ ἀστερόεντος,

οὐδέ ποθι νέφος ἐστί· τέρας νύ τεω τόδε φαίνεις.

κρήνον νῦν καὶ ἐμοὶ δειλῇ ἔπος, ὅττι κεν εἴπω·

μνηστῆρες πύματόν τε καὶ ὕστατον ἤματι τῷδε

ἐν μεγάροις Ὀδυσῆος ἐλοίατο δαῖτ' ἐρατεινήν,

οἱ δὴ μοι καμάτῳ θυμαλγέϊ γούνατ' ἔλυσαν

ἄλφιστα τευχούσῃ· νῦν ὕστατα δειπνήσειαν.”

ὥς ἄρ' ἔφη, χαῖρεν δὲ κληδόνι δῖος Ὀδυσσεὺς

Ζηνός τε βροντῇ· φάτο γὰρ τίσασθαι ἀλείτας.

LXVIII.

CONSCIENCE DOTH MAKE COWARDS OF THEM.

Τίνα τῶν ἐν τῇ πόλει φήσαιτ' ἂν βδελυρώτατον εἶναι καὶ πλείστης ἀναιδείας καὶ ὀλιγωρίας μεστόν ; οὐδεὶς οὐδ' ἂν ἀμαρτῶν ὑμῶν ἄλλον εὔ οἶδ' ὅτι φήσειεν ἢ Φιλοκράτην. τίνα δὲ φθέγγεσθαι μέγιστον ἀπάντων καὶ σαφέστατ' ἂν εἰπεῖν ὅτι βούλοιτο τῇ φωνῇ ; Αἰσχίνην οἶδ' ὅτι τουτονί. τίνα δ' οὗτοι μὲν ἄτολμον καὶ δειλὸν πρὸς τοὺς ὅχλους φασὶν εἶναι, ἐγὼ δ' εὐλαβῇ ; ἐμέ. οὐδὲν γὰρ πώποτ' οὔτ' ἠνώχλησα οὔτε μὴ βουλομένους ὑμᾶς βεβιάσμαι. οὐκοῦν ἐν πάσαις ταῖς ἐκκλησίαις, ὅσάκις λόγος γέγονε περὶ τούτων καὶ κατηγοροῦντος ἀκούετέ μου καὶ ἐλέγχοντος αἰεὶ τούτους καὶ λέγοντος ἀντικρυς ὅτι χρήματ' εἰλήφασιν καὶ πάντα πεπράκασι τὰ πράγματα τῆς πόλεως. καὶ τούτων οὐδεὶς πώποτ' ἀκούων ταυτ' ἀντεῖπεν οὐδὲ διῆρε τὸ στόμα, οὐδ' ἔδειξεν ἑαυτόν. τί ποτ' οὖν ἐστι τὸ αἴτιον ὅτι οἱ βδελυρώτατοι τῶν ἐν τῇ πόλει καὶ μέγιστον φθεγγόμενοι τοῦ καὶ ἀτολμοτάτου πάντων ἐμοῦ καὶ οὐδενὸς μείζον φθεγγομένου τοσοῦτον ἡττῶνται ; ὅτι τάληθές ἰσχυρόν, καὶ τούναντίον ἀσθενές τὸ συνειδέναι πεπρακόσιν αὐτοῖς τὰ πράγματα. τοῦτο παραιρεῖται τὴν θρασύτητα τὴν τούτων· τοῦτ' ἀποστρέφει τὴν γλῶτταν, ἐμφράττει τὸ στόμα, ἄγχει, σιωπᾶν ποιεῖ. τὸ τοίνυν τελευταῖον ἴστε δήπου πρῶην ἐν Πειραιεῖ, ὅτ' αὐτὸν οὐκ εἰᾶτε πρεσβεύειν, βοῶντα ὡς εἰσαγγελεῖ με καὶ γρά-

ψεται καὶ ἰοῦ ἰού. καίτοι ταῦτα μὲν ἔστι μακρῶν καὶ πολλῶν ἀγώνων καὶ λόγων ἀρχή, ἐκεῖνα δὲ ἀπλᾶ καὶ δύ' ἢ τρία ἴσως ῥήματα, ἃ κὰν ἐχθὲς ἐωνημένος ἄνθρωπος εἰπεῖν ἠδυνήθη, “ ἄνδρες Ἀθηναῖοι, τουτὶ τὸ πρᾶγμα πάνδεινόν ἐστιν· οὐτοσὶ κατηγορεῖ ταῦτ' ἐμοῦ ὦν αὐτὸς κοινωνὸς γέγονε, καὶ χρήματ' εἰληφέναι φησὶν ἐμὲ αὐτὸς εἰληφώς ἢ μετεἰληφώς.” τούτων μὲν τοίνυν οὐδὲν εἶπεν οὐδ' ἐφθέγγετο, οὐδ' ἤκουσεν ὑμῶν οὐδεὶς, ἀλλὰ δ' ἠπεῖλει. διὰ τί; ὅτι ταῦτα μὲν αὐτῷ συνήδει πεπραγμένα, καὶ δοῦλος ἦν τῶν ῥημάτων τούτων. οὐκουν προσήει πρὸς ταῦθ' ἢ διάνοια, ἀλλ' ἀνεδύετο· ἐπελαμβάνετο γὰρ αὐτῆς τὸ συνειδέναι. λοιδορεῖσθαι δὲ ἄλλ' ἅττα οὐδεὶς ἐκώλυεν αὐτὸν οὐδὲ βλασφημεῖν.

DEMOSTHENES.

LXIX.

TRUE NOBILITY.

Οὐκ ἔστ' ἀκριβὲς οὐδὲν εἰς εὐανδρίαν·
 ἔχουσι γὰρ παραγμὸν αἱ φύσεις βροτῶν.
 ἤδη γὰρ εἶδον ἄνδρα γενναίου πατρὸς
 τὸ μηδὲν ὄντα, χρηστά τ' ἐκ κακῶν τέκνα,
 λιμόν τ' ἐν ἀνδρὸς πλουσίου φρονήματι,
 γνώμην τε μεγάλην ἐν πένητι σώματι.
 Πῶς οὖν τις αὐτὰ διαλαβὼν ὀρθῶς κρινεῖ;
 πλούτῳ; πονηρῷ τᾶρα χρήσεται κριτῇ·
 ἢ τοῖς ἔχουσι μηδέν; ἀλλ' ἔχει νόσον
 πενία, διδάσκει δ' ἄνδρα τῇ χρεῖᾳ κακόν.
 ἀλλ' εἰς ὅπλ' ἔλθω; τίς δὲ πρὸς λόγχην βλέπων

μάρτυς γένοιτ' ἂν ὅστις ἐστὶν ἀγαθός ;
 κράτιστον εἰκῇ ταῦτ' ἔαν ἀφειμένα.
 οὗτος γὰρ ἀνὴρ οὐτ' ἐν Ἀργείοις μέγας
 οὐτ' αὖ δοκῇσει δωμάτων ὠγκωμένος,
 ἐν τοῖς τε πολλοῖς ὢν, ἄριστος ἠυρέθη.
 οὐ μὴ φρονήσεθ', οἱ κενῶν δοξασμάτων
 πλήρεις πλανᾶσθε, τῇ δ' ὁμιλίᾳ βροτοὺς
 κρινεῖτε καὶ τοῖς ἥθεσιν τοὺς εὐγενεῖς ;
 οἱ γὰρ τοιοῦτοι τὰς πόλεις οἰκοῦσιν εὖ
 καὶ δώμαθ', αἱ δὲ σάρκες αἱ κεναὶ φρενῶν
 ἀγάλματ' ἀγορᾶς εἰσιν. οὐδὲ γὰρ δόρυ
 μᾶλλον βραχίων σθυναρὸς ἀσθενοῦς μένει
 ἐν τῇ φύσει δὲ τοῦτο κὰν εὐψυχία.
 ἀλλ' ἄξιός γάρ ὁ τε παρὼν ὁ τ' οὐ παρὼν
 Ἀγαμέμνονος παῖς, οὔπερ οὐνεχ' ἤκομεν,
 δεξώμεθ' οἴκων καταλύσεις· χωρεῖν χρεῶν,
 δμῶες, δόμων τῶνδ' ἐντός. ὥς ἐμοὶ πένης
 εἶη πρόθυμος πλουσίου μᾶλλον ξένος.
 αἰνῶ μὲν οὖν τοῦδ' ἀνδρὸς ἐσδοχὰς δόμων·
 ἐβουλόμην δ' ἄν, εἰ κασίγνητός με σὸς
 εἰς εὐτυχοῦντας ἦγεν εὐτυχῶν δόμους.
 ἴσως δ' ἂν ἔλθοι· Λοξίου γὰρ ἔμπεδοι
 χρησμοί, βροτῶν δὲ μαντικὴν χαίρειν ἐῶ.

EURIPIDES.

LXX.

AN INDICTMENT.

Δυοῖν γὰρ ὄντοι, ὧ ἄνδρες Ἀθηναῖοι, ὧν ἕνεκα
 πάντες τίθενται οἱ νόμοι, τοῦ τε μηδένα μηδὲν δὲ μὴ

δίκαιόν ἐστι ποιεῖν, καὶ τοῦ τοὺς παραβαινόντας ταῦτα κολαζομένους βελτίους τοὺς ἄλλους ποιεῖν, ἀμφοτέροις τούτοις οὗτος ἔνοχος ὢν φανήσεται. ἐπὶ μὲν γὰρ οἷς ἐξ ἀρχῆς παρέβη τοὺς νόμους, τὰ ὀφλήματ' αὐτῷ γέγονεν, ἐπὶ δ' οἷς οὐκ ἐμμένει τούτοις, νῦν ἐπὶ τὴν παρ' ὑμῶν ἄγεται τιμωρίαν, ὥστε μηδεμίαν καταλείπεσθαι πρόφασιν, δι' ἣν ἂν τις αὐτὸν ἀφείη. οὐδὲ γὰρ αὖ τοῦτ' ἔστιν εἰπεῖν, ὥς ἄρ' ἐκ τούτων ἡ πόλις οὐδὲν βλάπτεται. ἐγὼ γάρ, ὅτι μὲν πάντα ἀπόλλυται τὰ τῆς πόλεως ὀφλήματα εἰ τὰ τούτου σοφίσματα προσδέξεσθε, καὶ ὅτι, εἰ ἄρα δεῖ τινὰς ἐκ τῶν ὀφειλόντων ἀφιέναι, τοὺς ἐπιεικεστάτους καὶ βελτίστους, καὶ τοὺς ἐπὶ τοῖς ἥκιστα δεινοῖς ὠφληκότας, τούτους ἀφιέναι δεῖ, οὐχὶ τὸν πονηρότατον καὶ πλείστα ἡμαρτηκότα καὶ δικαιοτάτα ὠφληκότα καὶ ἐπὶ τοῖς δεινοτάτοις, (τί γὰρ ἂν γένοιτο συκοφαντίας καὶ παρανομίας δεινότερον, ἐφ' οἷς ἀμφοτέροις οὕτως ὠφληκε;) καὶ ὅτι, οὐδ' εἰ πᾶσι τοῖς ἄλλοις ἀφείητε οὐχὶ τῷ βιαζομένῳ δῆπου συγχωρῆσαι προσήκει, (ὑβρις γὰρ τοῦτό γε), καὶ πάντα τὰ τοιαῦτα ἐάσω. ἀλλ' ὅτι καὶ πᾶς ὁ τῆς πόλεως καὶ τῶν νόμων κόσμος, ὃ ἄνδρες Ἀθηναῖοι, συνταράσσεται καὶ διαφθείρεται κατὰ τοῦτον, καὶ τοῦτ' οἶμαι σαφῶς ὑμῖν ἐπιδείξειν.

DEMOSTHENES.

LXXI.

TEIRESIAS.

Θεὰ δ' ἐλέησεν ἐταίραν,
καί μιν Ἀθαναία πρὸς τόδ' ἔλεξεν ἔπος·

δῖα γύναι, μετὰ πάντα βαλεῦ πάλιν, ὅσσα δι' ὄργαν
 εἶπας· ἐγὼ δ' οὔτοι τέκνον ἔθηκ' ἀλαόν.
 οὐ γὰρ Ἀθαναία γλυκερὸν πέλει ὄμματα παίδων
 ἀρπάζειν. Κρόνιοι δ' ὧδε λέγοντι νόμοι·
 ὅς κέ τιν' ἀθανάτων, ὅκα μὴ θεὸς αὐτὸς ἔληται,
 ἀθήρησθαι, μισθῷ τοῦτον ἰδεῖν μεγάλῳ.
 δῖα γύναι, τὸ μὲν οὐ παλινάγρετον αὐθι γένοιτο
 ἔργον, ἐπεὶ μοιρᾶν ὧδ' ἐπένευσε λῖνα,
 ἀνίκα τὸ πρῶτόν νιν ἐγείναιο· νῦν δὲ κομίζευ,
 ὦ Εὐηρείδα, τέλθος ὀφειλόμενον.
 πόσσα μὲν ἅ Καδμηΐς ἐσύστερον ἔμπυρα καυσεῖ,
 πόσσα δ' Ἀρισταῖος, τὸν μόνον εὐχόμενοι
 παῖδα, τὸν ἀβατὰν Ἀκταίονα, τυφλὸν ιδέσθαι.
 καὶ τήνως μεγάλας σύνδρομος Ἀρτέμιδος
 ἔσσεται· ἀλλ' οὐκ αὐτὸν ὅ τε δρόμος, αἶ τ' ἐν ὄρεσσι
 ῥυσεῦνται ξυναὶ τᾶμος ἐκαβολίαι,
 ὀππότεν, οὐκ ἐθέλων περ ἴδῃ χαρίεντα λόετρα
 δαίμονος· ἀλλ' αὐταὶ τὸν πρὶν ἄνακτα κύνες
 τουτάκι δειπνησεῦντι· τὰ δ' υἱέος ὁστέα μάτηρ
 δεξεῖται, δρυμῶς πάντας ἐπερχομένα
 ὀλβίσταν τ' ἐρέει σὲ καὶ εὐαίωνα γενέσθαι,
 ἐξ ὀρέων ἀλαὸν παῖδ' ὑποδεξαμένην.
 ὦ ἐτάρα, τῷ μὴ τι μινύρεο. τῷδε γὰρ ἄλλα
 τεῦ χάριν ἐξ ἐμέθεν πολλὰ μενεῦντι γέρα,
 μάντιν ἐπεὶ θησῶ νιν ἀοίδιμον ἐσσομένοισιν,
 ἧ μέγα τῶν ἄλλων δῆ τι περισσότερον.
 γνωσεῖται δ' ὄρνιθας, ὃς αἴσιος, οἳ τε πέτονται
 ἥλιθα, καὶ ποίων οὐκ ἀγαθαὶ πτέρυγες.

πολλὰ δὲ Βοιωτοῖσι θεοπρόπα, πολλὰ δὲ Κάδμῳ
χρησεῖ, καὶ μεγάλοις ὕστερα Λαβδακίδαις.

CALLIMACHUS.

LXXII.

FUNERAL EXPENSES.

Πείθεσθαι δ' ἐστὶ τῷ νομοθέτῃ χρεὼν τά τε ἄλλα
καὶ λέγοντι ψυχὴν σώματος εἶναι τὸ πᾶν διαφέ-
ρουσαν, ἐν αὐτῷ τε τῷ βίῳ τὸ παρεχόμενον ἡμῶν
ἐκαστον τοῦτ' εἶναι μηδὲν ἄλλ' ἢ τὴν ψυχὴν, τὸ
δὲ σῶμα ἰνδαλλόμενον ἡμῶν ἐκάστοις ἐπεσθαι, καὶ
τελευτησάντων λέγεσθαι καλῶς εἶδωλα εἶναι τὰ τῶν
νεκρῶν σώματα, τὸν δὲ ὄντα ἡμῶν ἐκαστον ὄντως
ἀθάνατον εἶναι, ψυχὴν ἐπονομαζόμενον, καὶ παρὰ
θεοὺς ἄλλους ἀπιέναι δώσοντα λόγον, καθάπερ ὁ
νόμος ὁ πάτριος λέγει, τῷ μὲν ἀγαθῷ θαρραλέον, τῷ
δὲ κακῷ μάλα φοβερόν, βοήθειάν τε αὐτῷ μή τινα
μεγάλην εἶναι τετελευτηκότι ζῶντι γὰρ ἔδει βοηθεῖν
πάντας τοὺς προσήκοντας ὅπως ὅτι δικαιοτάτος ὢν
καὶ ὀσιώτατος ἔζη τε ζῶν καὶ τελευτήσας ἀτιμώρητος
ἂν κακῶν ἀμαρτημάτων ἐγίγνετο τὸν μετὰ τὸν ἐνθάδε
βίον. ἐκ δὲ τούτων οὕτως ἐχόντων οὐδέποτε οἰκο-
φθορεῖν χρή, διαφερόντως νομίζοντα τὸν αὐτοῦ τοῦτον
εἶναι τὸν τῶν σαρκῶν ὄγκον θαπτόμενον ἄλλ' ἐκεῖνον
τὸν υἱὸν ἢ ἀδελφόν, ἢ ὅντινά τις μάλισθ' ἡγεῖται ποθῶν
θάπτειν, οἷχεσθαι περαίνοντα καὶ ἐμπιπλάντα τὴν αὐ-
τοῦ μοῖραν, τὸ δὲ παρὸν δεῖν εὖ ποιεῖν, τὰ μέτρια ἀνα-
λίσκοντα ὥς εἰς ἄψυχον χθονίων βωμόν. τὸ δὲ μέτριον
νομοθέτης ἂν μαντεύσαιτο οὐκ ἀσχημονέστατα.

PLATO.

LXXIII.

THE ANGER OF THE RIVER GOD.

Δεινὸν δ' ἄμφ' Ἀχιλλῆα κυκώμενον ἵστατο κῦμα,
 ὤθει δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεςσιν
 εἶχε στηρίξασθαι. ὁ δὲ πτελέην ἔλε χερσὶν
 εὐφυνέα μεγάλην· ἥ δ' ἐκ ῥιζέων ἐριποῦσα
 κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα
 ὄζοισιν πυκινόισι, γεφύρωσεν δέ μιν αὐτὸν
 εἴσω πᾶσ' ἐριποῦσ'· ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας
 ἤϊξεν πεδίοιο ποσὶ κραιπνοῖσι πέτεσθαι,
 δείσας. οὐδέ τ' ἔληγε θεὸς μέγας, ὦρτο δ' ἐπ' αὐτῷ
 ἄκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
 δῖον Ἀχιλλῆα, Τρώεσσι δὲ λαιγὸν ἀλάλκοι.
 Πηλείδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρώῃ,
 αἰετοῦ οἶματ' ἔχων μέλανος, τοῦ θηρητῆρος,
 ὅσθ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·
 τῷ εἰκὼς ἤϊξεν, ἐπὶ στήθεσσι δὲ χαλκὸς
 σμερδαλέον κονάβιζεν· ὑπαιθα δὲ τοῖο λιασθεὶς
 φεῦγ', ὁ δ' ὀπισθε ῥέων ἔπετο μέγαλῳ ὀρυμαγδῷ.
 ὥς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
 ἅμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύη,
 χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
 τοῦ μὲν τε προρέοντος ὑπὸ ψηφίδες ἅπασαι
 ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
 χῶρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα.
 ὥς αἰεὶ Ἀχιλλῆα κιχήσατο κύμα ῥόοιο,
 καὶ λαιψηρὸν ἑόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.

HOMER.

LXXIV.

THE ENDS OF CREATION.

Τὸν μὲν οὖν ποιητὴν καὶ πατέρα τοῦδε τοῦ παντὸς εὐρεῖν τε ἔργον καὶ εὐρόντα εἰς πάντας ἀδύνατον λέγειν· τόδε δ' οὖν πάλιν ἐπισκεπτέον περὶ αὐτοῦ, πρὸς πότερον τῶν παραδειγμάτων ὁ τεκταινόμενος αὐτὸν ἀπειργάζετο, πότερον πρὸς τὸ κατὰ ταῦτα καὶ ὡσαύτως ἔχον ἢ πρὸς τὸ γεγονός. εἰ μὲν δὴ καλὸς ἐστὶν ὁδε ὁ κόσμος ὃς τε δημιουργὸς ἀγαθός, δῆλον ὡς πρὸς τὸ αἰδίων ἔβλεπεν· εἰ δέ, ὃ μὴδ' εἰπεῖν τινὶ θέμις, πρὸς τὸ γεγονός. παντὶ δὴ σαφές ὅτι πρὸς τὸ αἰδίων ὁ μὲν γὰρ κάλλιστος τῶν γεγονότων, ὁ δ' ἄριστος τῶν αἰτίων. οὕτω δὴ γεγεννημένος πρὸς τὸ λόγῳ καὶ φρονήσει περιληπτὸν καὶ κατὰ ταῦτα ἔχον δεδημιούργηται. τούτων δὲ ὑπαρχόντων αὖ πᾶσα ἀνάγκη τόνδε τὸν κόσμον εἰκόνα τινὸς εἶναι. μέγιστον δὴ παντὸς ἄρξασθαι κατὰ φύσιν ἀρχήν· ὧδε οὖν περὶ τε εἰκόνης καὶ περὶ τοῦ παραδείγματος αὐτῆς διοριστέον, ὡς ἄρα τοὺς λόγους, ὧν πέρ εἰσιν ἐξηγηταί, τούτων αὐτῶν καὶ συγγενεῖς ὄντας. τοῦ μὲν οὖν μονίμου καὶ βεβαίου καὶ μετὰ νοῦ καταφανοῦς μονίμου καὶ ἀμεταπτώτους, καθ' ὅσον τε ἀνελέγκτοις προσήκει λόγοις εἶναι καὶ ἀκινήτοις, τούτον δεῖ μὴδὲν ἐλλείπειν· τοὺς δὲ τοῦ πρὸς μὲν ἐκείνο ἀπεικασθέντος, ὄντος δὲ εἰκόνης εἰκότας ἀνὰ λόγον τε ἐκείνων ὄντας· ὃ τί περ πρὸς γένεσιν οὐσία, τοῦτο πρὸς πίστιν ἀλήθεια. ἐὰν οὖν, ὦ Σώκρατες, πολλὰ πολλῶν εἰπόντων περὶ θεῶν καὶ τῆς τοῦ παντὸς

γενέσεως μὴ δυνατοὶ γιγνώμεθα πάντῃ πάντως αὐτοὺς αὐτοῖς ὁμολογουμένους λόγους καὶ ἀπηκριβωμένους ἀποδοῦναι, μὴ θαυμάσης, ἀλλ' ἐὰν ἄρα μηδενὸς ἦττον παρεχώμεθα εἰκότας, ἀγαπᾶν χρή, μεμνημένον ὥς ὁ λέγων ἐγὼ ὑμεῖς τε οἱ κριταὶ φύσιν ἀνθρωπίνην ἔχομεν, ὥστε περὶ τούτων τὸν εἰκότα μῦθον ἀποδεχομένους πρέπει τούτου μηδὲν ἔτι πέρα ζητεῖν.

PLATO.

LXXV.

LET THE DEAD BURY THEIR DEAD.

Τὸν δ' ἀπομειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “ὦ Ἀχιλεῦ, Πηλέος υἱέ, μέγα φέρτατ' Ἀχαιῶν,
 κρείσσων εἷς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
 ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην
 πολλόν· ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα·
 τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν.
 αἰψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
 ἧς κε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
 ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνησι τάλαντα
 Ζεὺς, ὅστ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
 γαστέρι δ' οὐπὼς ἐστὶ νέκυν πενθῆσαι Ἀχαιοῦς·
 λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἥματα πάντα
 πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
 ἀλλὰ χρή τὸν μὲν καταθάπτειν ὃς κε θάνησι,
 νηλέα θυμὸν ἔχοντας, ἐπ' ἥματι δακρύσαντας·
 ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται,
 μεμνήσθαι πόσιος καὶ ἐδητύος, ὅφρ' ἔτι μάλλον
 ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμὲς αἰεὶ

ἑσσάμενοι χροὶ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
λαῶν ὀτρυντὺν ποτιδέγμενος ἰσχανάσθω.”

HOMER.

LXXVI.

SOCRATES ON LOVE.

ΦΑΙ. Ἄλλ' ὦ γενναιότατε, κάλλιστα εἶρηκας. σὺ γὰρ ἐμοὶ ὠντινων μὲν καὶ ὅπως ἤκουσας, μηδ', ἂν κελεύω, εἴπῃς, τοῦτο δὲ αὐτὸ ὃ λέγεις ποιήσον· τῶν ἐν τῷ βιβλίῳ βελτίω τε καὶ μὴ ἐλάττω ἑτέρα ὑποσχοῦ εἰπεῖν, τούτων ἀπεχόμενος· καὶ σοι ἐγώ, ὥσπερ οἱ ἐννέα ἄρχοντες, ὑπισχνούμαι χρυσὴν εἰκόνα ἰσομέτρητον εἰς Δελφοὺς ἀναθήσειν, οὐ μόνον ἐμαυτοῦ ἀλλὰ καὶ σήν.

ΣΩ. Φίλτατος εἶ καὶ ἀληθῶς χρυσοῦς, ὦ Φαῖδρε, εἴ με οἶε λέγειν ὡς Λυσίας τοῦ παντὸς ἡμάρτηκε, καὶ οἷον τε δὴ παρὰ πάντα ταῦτα ἄλλα εἰπεῖν. τοῦτο δὲ οἶμαι οὐδ' ἂν τὸν φαυλότατον παθεῖν συγγραφέα. αὐτίκα περὶ οὗ ὁ λόγος, τίνα οἶε λεγόντα, ὡς χρὴ μὴ ἐρῶντι μᾶλλον ἢ ἐρῶντι χαρίζεσθαι, παρέντα τοῦ μὲν τὸ φρόνιμον ἐγκωμιάζειν, τοῦ δὲ τὸ ἄφρον ψέγειν, ἀνάγκαια γοῦν ὄντα, εἴτ' ἄλλ' ἄττα ἔξειν λέγειν; ἀλλ', οἶμαι, τὰ μὲν τοιαῦτ' ἐατέα καὶ συγγνωστέα λέγοντι· καὶ τῶν μὲν τοιούτων οὐ τὴν εὕρεσιν ἀλλὰ τὴν διάθεσιν ἐπαινετέον, τῶν δὲ μὴ ἀναγκαιῶν τε καὶ χαλεπῶν εὐρεῖν πρὸς τῇ διαθέσει καὶ τὴν εὕρεσιν.

ΦΑΙ. Συγχωρῶ ὃ λέγεις· μετρίως γάρ μοι δοκεῖς εἰρηκέναι. ποιήσω οὖν καὶ ἐγὼ οὕτως. τὸ μὲν τὸν

ἐρῶντα τοῦ μὴ ἐρῶντος μᾶλλον νοσεῖν δώσω σοι
ὑποτίθесθαι, τῶν δὲ λοιπῶν ἕτερα πλείω καὶ πλείονος
ἄξια εἰπὼν τῶν Λυσίου παρὰ τὸ Κυψελιδῶν ἀνάθημα
σφυρήλατος ἐν Ὀλυμπία, στάθητι.

PLATO.

LXXVII.

AN INVENTORY.

Ἐγὼ δ', ἴν' εἰς ἀγοράν γε τὰ σκεύη φέρω,
προχειριοῦμαι κάξετάσω τὴν οὐσίαν.
χώρει σὺ δεῦρο κιναχύρα καλὴ καλῶς
τῶν χρημάτων θύραζε πρώτη τῶν ἐμῶν,
ὅπως ἂν ἐντετριμμένη κανηφορῆς,
πολλοὺς κάτω δὴ θυλάκους στρέψας ἐμούς·
ποῦ 'σθ' ἡ διφροφόρος ; ἡ χύτρα δεῦρ' ἔξιθι,
νὴ Δία μέλαινά γ', οὐδ' ἂν εἰ τὸ φάρμακον
ἔψουσ' ἔτυχες ᾧ Λυσικράτης μελαίνεται.
ἴστω παρ' αὐτήν, δεῦρ' ἴθ' ἡ κομμώτρια·
φέρει δεῦρο ταύτην τὴν ὑδρίαν, ὑδριαφόρε,
ἐνταῦθα· σὺ δὲ δεῦρ' ἡ κιθαρωδὸς ἔξιθι,
πολλάκις ἀναστήσασά μ' εἰς ἐκκλησίαν
ἄωρὶ νύκτωρ διὰ τὸν ὄρθριον νόμον.
ὁ τὴν σκάφην λαβὼν προϊτω, τὰ κηρία
κόμιζε, τοὺς θαλλοὺς καθίστη πλησίον,
καὶ τὼ τρίποδ' ἐξένεγκε καὶ τὴν λήκυθον·
τὰ χυτρίδι' ἤδη καὶ τὸν ὄχλον ἀφίετε.

ARISTOPHANES.

LXXVIII.

DANGERS OF THE NIGHT.

Οὔτοι ταχεῖα ναυτικοῦ στρατοῦ στολή,
 οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρία
 ἐς γῆν ἐνεγκεῖν, οὐδ' ἐν ἀγκυρουχαῖς
 θαρσοῦσι ναῶν ποιμένες παραυτίκα,
 ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα.
 ἐς νύκτ' ἀποστείχοντος ἡλίου, φιλεῖ
 ὠδῖνα τίκτειν νύξ κυβερνήτῃ σοφῶ.
 οὔτω γένοιτ' ἂν οὐδ' ἂν ἔκβασις στρατοῦ
 καλή, πρὶν ὄρμῳ ναῦν θρασυνθῆναι. σὺ δὲ
 φρόνει μὲν ὡς ταρβοῦσα μὴ 'μελεῖν θεῶν,
 πράξας' ἀρωγὴν. ἄγγελον δ' οὐ μέμψεται
 πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί.

AESCHYLUS.

LXXIX.

LAMENT OF CASSANDRA.

Ἀλλὰ γὰρ τί τοὺς Ὀδυσσέως ἑξακοντίζω πόνοους ;
 στεῖχ', ὅπως τάχιστ' ἐς Ἄιδου νυμφίῳ γημώμεθα.
 ἦ κακὸς κακῶς ταφήσει νυκτός, οὐκ ἐν ἡμέρᾳ,
 ὦ δοκῶν σεμνόν τι πράσσειν, Δαναϊδῶν ἀρχηγέτα.
 καμέ τοι νεκρὸν φάραγγες γυμνάδ' ἐκβεβλημένην
 ὕδατι χειμάρρῳ ρέουσai νυμφίου πέλας τάφου
 θηρσὶ δώσουσιν δάσασθαι, τὴν Ἀπόλλωνος λάτριν.
 ὦ στέφη τοῦ φιλτάτου μοι θεῶν, ἀγάλματ' εὖια,
 χαίρετ'· ἐκκλέλοιφ' ἐορτάς, αἷς πάροιθ' ἡγαλλόμην.
 ἴτ' ἀπ' ἐμοῦ χρωτὸς σπαραγμοῖς· ὥς ἔτ' οὖσ' ἀγνὴ
 χροῖα

δῶ θοαῖς αὖραις φέρεσθαί σοι τάδ', ὦ μαντεῖ' ἄναξ.
 ποῦ σκάφος τὸ τοῦ στρατηγοῦ; ποῖ ποτ' ἐμβαίνειν
 με χρή;

οὐκέτ' ἂν φθάνοις ἂν αὖραν ἰστίοις καταδοκῶν,
 ὥς μίαν τριῶν Ἐρινὺν τῇσδέ μ' ἐξάξων χθονός.
 χαῖρέ μοι, μῆτερ, δακρύσης μηδέν, ὦ φίλη πατρίς·
 οἳ τε γῆς ἔνερθ' ἀδελφοὶ χῶ τεκῶν ἡμᾶς πατήρ,
 οὐ μακρὰν δέξεσθέ μ'. ἤξω δ' ἐς νεκροὺς νικηφόρος
 καὶ δόμους πέρσας Ἀτρειδῶν, ὧν ἀπωλόμεσθ' ὑπο.

EURIPIDES.

LXXX.

DISHONOUR IN THE PAST AND DANGERS IN THE
FUTURE.

Καὶ τὸ πάντων αἴσχιστον, καὶ τοῖς ἐγγόνοις πρὸς
 τὰς ἐλπίδας τὴν αὐτὴν εἰρήνην εἶναι ταύτην ἐψη-
 φίσασθε· οὕτω τέλεως ὑπήχθητε. τί δὴ ταῦτα νῦν
 λέγω καὶ καλεῖν φημὶ δεῖν τούτους; ἐγὼ νῆ τοὺς
 θεοὺς τάληθῇ μετὰ παρρησίας ἐρῶ πρὸς ὑμᾶς καὶ
 οὐκ ἀποκρύψομαι, οὐχ ἵν' εἰς λοιδορίαν ἐμπесὼν
 ἐμαυτῷ μὲν ἐξ ἴσου λόγον παρ' ὑμῖν ποιήσω, τοῖς δὲ
 ἐμοὶ προσκρούσασιν ἐξ ἀρχῆς καινὴν παράσχω πρό-
 φασιν τοῦ πάλιν τι λαβεῖν παρὰ Φιλίππου οὐδ' ἵνα
 τὴν ἄλλως ἀδολεσχω. ἀλλ' οἶμαί ποθ' ὑμᾶς λυ-
 πήσειν ἃ Φίλιππος πράττει μᾶλλον ἢ τὰ νυνί· τὸ
 γὰρ πρᾶγμα ὁρῶ προβαῖνον καὶ οὐχὶ βουλοίμην ἂν
 εἰκάζειν ὀρθῶς, φοβοῦμαι δὲ μὴ λίαν ἐγγὺς ἦ τοῦτ'
 ἤδη. ὅταν οὖν μηκέθ' ὑμῖν ἀμελεῖν ἐξουσία γίγνηται
 τῶν συμβαινόντων, μηδ' ἀκούηθ' ὅτι ταῦτ' ἐφ' ὑμᾶς

ἐστὶν ἐμοῦ μὴδὲ τοῦ δεινός, ἀλλ' αὐτοὶ πάντες ὁρᾶτε καὶ εὖ εἰδῆτε, ὀργίλους καὶ τραχεῖς ὑμᾶς ἔσεσθαι νομίζω. φοβοῦμαι δὴ μὴ τῶν πρέσβων σεσιωπηκόντων, ἐφ' οἷς αὐτοῖς συνίσασι δεδωροδοκηκόσι, τοῖς ἐπανορθοῦν τι πειρωμένοις τῶν διὰ τούτους ἀπολωλότων τῇ παρ' ὑμῶν ὀργῇ περιπεσεῖν συμβῇ· ὁρῶ γὰρ ὡς τὰ πολλὰ ἐνίους οὐκ εἰς τοὺς αἰτίους, ἀλλ' εἰς τοὺς ὑπὸ χεῖρα μάλιστα τὴν ὀργὴν ἀφιέντας. ἕως οὖν ἔτι μέλλει καὶ συνίσταται τὰ πράγματα καὶ κατακούομεν ἀλλήλων, ἕκαστον ὑμῶν καίπερ ἀκριβῶς εἰδότα, ὅμως ἐπαναμνήσαι βούλομαι τίς ὁ Φωκίας πείσας καὶ Πύλας ὑμᾶς προέσθαι ὧν καταστὰς ἐκείνος κύριος τῆς ἐπὶ τὴν Ἀττικὴν ὁδοῦ καὶ τῆς εἰς Πελοπόννησον κύριος γέγονε, καὶ πεποίηχ' ὑμῖν μὴ περὶ τῶν δικαίων μῆδ' ὑπὲρ τῶν ἔξω πραγμάτων εἶναι τὴν βουλὴν ἀλλ' ὑπὲρ τῶν ἐν τῇ χώρᾳ καὶ τοῦ πρὸς τὴν Ἀττικὴν πολέμου ὃς λυπήσει μὲν ἕκαστον ἐπειδὰν παρῇ, γέγονε δ' ἐν ἐκείνῃ τῇ ἡμέρᾳ.

DEMOSTHENES.

LXXXI.

RIDING ORDERS.

“ Ἀντίλοχ, ἦ τοι μὲν σε, νέον περ ἑόντ', ἐφίλησαν
 Ζεὺς τε Ποσειδάων τε, καὶ ἵπποσύνας ἐδίδαξαν
 παντοίας· τῷ καὶ σε διδασκόμεν οὔτι μάλα χρεώ·
 οἴσθα γὰρ εὖ περὶ τέρμαθ' ἐλίσσέμεν· ἀλλὰ τοι
 ἵπποι

βάρδιστοι θείειν· τῷ τ' οἶω λοίγ' ἔσεσθαι.

τῶν δ' ἵπποι μὲν ἕασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοὶ

πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
 ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
 παντοίην, ἵνα μή σε παρεκπροφύγῃσιν ἄεθλα.
 μήτι τοι δρυτόμος μέγ' ἀμείνων ἢ βίηφι·
 μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
 νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·
 μήτι δ' ἡνιόχος περιγίγνεται ἡνιόχοιο.
 ἀλλ' ὅς μὲν θ' ἵπποισι καὶ ἄρμασιν οἷσι πεποιθὼς
 ἀφραδέως ἐπὶ πολλὸν ἐλίσσεται ἔνθα καὶ ἔνθα,
 ἵπποι δὲ πλανῶνται ἀνὰ δρόμον, οὐδὲ κατίσχει·
 ὅς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσονας ἵππους,
 αἰεὶ τέρμ' ὁρόων στρέφει ἐγγύθεν, οὐδέ ἐ λήθει
 ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμάσιν,
 ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προύχοντα δοκεύει."

HOMER.

LXXXII.

EVILS OF UNPAID ATHENIAN FLEET.

Λαμβάνουσι δὲ οἱ μὲν ἔχοντες μίαν ἢ δύο ναῦς
 ἐλάττονα, οἱ δὲ μείζω δύναμιν πλείονα. καὶ διδόασιν
 οἱ διδόντες οὔτε τὰ μικρὰ οὔτε τὰ πολλὰ ἀντ' οὐδενὸς
 (οὐ γὰρ οὕτω μαίνονται), ἀλλ' ὠνούμενοι μὴ ἀδικεῖσθαι
 τοὺς παρ' αὐτῶν ἐκπλέοντας ἐμπόρους, μὴ συλαῶσθαι,
 παραπέμπεσθαι τὰ πλοῖα τὰ αὐτῶν, τὰ τοιαῦτα·
 φασὶ δ' εὐνοίας διδόναι, καὶ τοῦτο τοῦνομ' ἔχει τὰ
 λήμματα ταῦτα. καὶ δὴ καὶ νῦν τῷ Διοπείθει στρά-
 τευμ' ἔχοντι σαφῶς ἐστὶ τοῦτο δηλὸν ὅτι δώσουσι
 χρήματα πάντες οὗτοι· πόθεν γὰρ οἴεσθε ἄλλοθεν
 τὸν μήτε λαβόντα παρ' ὑμῶν μηδὲν μήτ' αὐτὸν

ἔχοντα ὁπόθεν μισθοδοτήσει στρατιώτας τρέφειν ;
 ἐκ τοῦ οὐρανοῦ ; οὐκ ἔστι ταῦτα, ἀλλ' ἀφ' ὧν ἀγείρει
 καὶ προσαιτεῖ καὶ δανείζεται, ἀπὸ τούτων διάγει.
 οὐδὲν οὖν ἄλλο ποιοῦσιν οἱ κατηγοροῦντες ἐν ὑμῖν
 ἢ προλέγουσιν ἅπασι μηδ' ὅτιοῦν ἐκείνῳ διδόναι, ὥς
 καὶ τοῦ μελλῆσαι δώσονται δίκην, μή τι ποιήσαντί γε
 ἢ συγκαταπραξαμένῳ. τοῦτ' εἰσὶν οἱ λόγοι· μέλλει
 πολιορκεῖν, τοὺς Ἑλληνας ἐκδίδωσι· μέλει γάρ τινι
 τούτων τῶν τὴν Ἀσίαν οἰκούντων Ἑλλήνων· ἀμεί-
 νους μέντ' αὖ εἶεν τῶν ἄλλων ἢ τῆς πατρίδος κήδεσθαι.
 καὶ τό γ' εἰς τὸν Ἑλλήσποντον ἐκπέμπειν ἕτερον
 στρατηγὸν τοῦτ' ἐστίν. εἰ γὰρ δεινὰ ποιεῖ Διο-
 πείθης καὶ κατάγει τὰ πλοῖα, μικρόν, ὧ ἄνδρες Ἀθη-
 ναῖοι, μικρὸν πινάκιον ταῦτα πάντα κωλύσαι δύναιτ'
 ἄν, καὶ λέγουσιν οἱ νόμοι ταῦτα τοὺς ἀδικοῦντας
 εἰσαγγέλλειν, οὐ μὰ Δία δαπάναις καὶ τριήρεσι
 τοσαύταις ἡμᾶς αὐτοὺς φυλάττειν, ἐπεὶ τοῦτό γ'
 ἐστὶν ὑπερβολὴ μανίας· ἀλλ' ἐπὶ μὲν τοὺς ἐχθρούς,
 οὓς οὐκ ἔστι λαβεῖν ὑπὸ τοῖς νόμοις, καὶ στρατιώτας
 τρέφειν καὶ τριήρεις ἐκπέμπειν καὶ χρήματα εἰσφέ-
 ρειν δεῖ καὶ ἀναγκαῖόν ἐστιν, ἐπὶ δ' ἡμᾶς αὐτοὺς
 ψήφισμα, εἰσαγγελία, Πάραλος, ταῦτ' ἐστὶν ἱκανά.

DEMOSTHENES.

LXXXIII.

AETHRA AND THESEUS.

Πρὸς τοῖσδε δ', εἰ μὲν μὴ 'δικουμένοις ἐχρῆν
 τολμηρὸν εἶναι, κάρτ' ἄν εἶχον ἡσύχως·
 νυνὶ δὲ σοί τε τοῦτο τὴν τιμὴν φέρει

κάμοι παραινεῖν οὐ φόβον φέρει, τέκνον,
 ἄνδρας βιαίους καὶ κατείργοντας νεκροὺς
 τάφου τε μοίρας καὶ κτερισμάτων λαχεῖν,
 εἰς τήνδ' ἀνάγκην σῇ καταστήσαι χερί,
 νόμιμά τε πάσης συγχέοντας Ἑλλάδος
 παῦσαι· τὸ γάρ τοι συνέχον ἀνθρώπων πόλεις
 τοῦτ' ἔσθ', ὅταν τις τοὺς νόμους σώξῃ καλῶς.
 ἐρεῖ δέ δή τις ὡς ἀνανδρία χερῶν,
 πόλει παρόν σοι στέφανον εὐκλείας λαβεῖν,
 δείσας ἀπέστης, καὶ συὸς μὲν ἀγρίου
 ἀγῶνος ἤψω φαῦλον ἀθλήσας πόνον,
 οὗ δ' εἰς κράνος βλέψαντα καὶ λόγξης ἀκμήν
 χρῆν ἐκπονῆσαι, δειλὸς ὢν ἐφευρέθης.
 μὴ δὴτ' ἐμός γ' ὢν, ὦ τέκνον, δράσης τάδε.
 ὀρᾶς, ἄβουλος ὡς κεκερτομημένη
 τοῖς κερτομοῦσι γοργὸν ὡς ἀναβλέπει
 σὴ πατρίς; ἐν γὰρ τοῖς πόνοισιν αὔξεται·
 αἱ δ' ἥσυχοι σκοτεινὰ πράσσουσιν πόλεις
 σκοτεινὰ καὶ βλέπουσιν εὐλαβοῦμεναι.

EURIPIDES.

LXXXIV.

SPARTA URGED TO ATTACK ATHENS.

Ταύτης μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως,
 ὦ Λακεδαιμόνιοι, διαμέλλετε καὶ οἴεσθε τὴν ἡσυχίαν
 οὐ τούτοις τῶν ἀνθρώπων ἐπὶ πλείστον ἀρκεῖν, οἳ ἂν
 τῇ μὲν παρασκευῇ δίκαια πράσσωσι, τῇ δὲ γνώμῃ,
 ἣν ἀδικῶνται, δῆλοι ὦσι μὴ ἐπιτρέψοντες, ἀλλ' ἐπὶ
 τῷ μὴ λυπεῖν τε τοὺς ἄλλους καὶ αὐτοὶ ἀμυνόμενοι

μὴ βλάπτεσθαι τὸ ἴσον νέμετε. μόλις δ' ἂν πόλει
ὁμοία παροικοῦντες ἐτυγχάνετε τούτου· νῦν δ', ὅπερ
καὶ ἄρτι ἐδηλώσαμεν, ἀρχαιοτρόπα ὑμῶν τὰ ἐπιτη-
δεύματα πρὸς αὐτοὺς ἐστίν. ἀνάγκη δὲ ὥσπερ
τέχνης αἰεὶ τὰ ἐπιγιγνόμενα κρατεῖν· καὶ ἡσυχαι-
ζούσῃ μὲν πόλει τὰ ἀκίνητα νόμιμα ἄριστα, πρὸς
πολλὰ δὲ ἀναγκαζομένοις ἵεναι πολλῆς καὶ ἐπιτεχ-
νήσεως δεῖ. διόπερ καὶ τὰ τῶν Ἀθηναίων ἀπὸ τῆς
πολυπειρίας ἐπὶ πλεόν ὑμῶν κεκαίνωται. Μέχρι
μὲν οὖν τοῦδε ὠρίσθω ὑμῶν ἡ βραδυτής· νῦν δὲ τοῖς
τε ἄλλοις καὶ Ποτιδαιάταις, ὥσπερ ὑπεδέξασθε,
βοηθήσατε κατὰ τάχος ἐσβαλόντες ἐς τὴν Ἀττικὴν,
ἵνα μὴ ἄνδρας τε φίλους καὶ ξυγγενεῖς τοῖς ἐχθίστοις
προῆσθε καὶ ἡμᾶς τοὺς ἄλλους ἀθυμῖα πρὸς ἐτέραν
τινὰ ξυμμαχίαν τρέψῃτε. δρώμεν δ' ἂν ἄδικον
οὐδὲν οὔτε πρὸς θεῶν τῶν ὀρκίων οὔτε πρὸς ἀνθρώπων
τῶν αἰσθανομένων· λύουσι γὰρ σπονδὰς οὐχ οἱ δι'
ἐρημίαν ἄλλοις προσιόντες, ἀλλ' οἱ μὴ βοηθοῦντες
οἷς ἂν ξυνομόσωσι. βουλομένων δὲ ὑμῶν προθύμων
εἶναι μενοῦμεν· οὔτε γὰρ ὅσια ἂν ποιῶμεν μετα-
βαλλόμενοι οὔτε ξυνηθεστέρους ἂν ἄλλους εὕροιμεν.
πρὸς τὰδε βουλευέσθε εὖ, καὶ τὴν Πελοπόννησον
πειρᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι ἢ οἱ πατέρες ὑμῖν
παρέδοσαν.

THUCYDIDES.

LXXXV.

INFLEXIBLE DEATH.

ΑΠ. Θάρσει δίκην τοι καὶ λόγους κεδνοὺς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις ;

ΑΠ. σύνηθες αἰὲ ταῦτα βαστάζειν ἐμοί.

ΘΑ. καὶ τοῖσδέ γ' οἴκοις ἐκδίκως προσωφελεῖν ;

ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.

ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ ;

ΑΠ. ἀλλ' οὐδ' ἐκείνον πρὸς βίαν σ' ἀφειλόμην.

ΘΑ. πῶς οὖν ὑπὲρ γῆς ἐστι κοῦ κάτω χθονός ;

ΑΠ. δάμαρτ' ἀμείψας, ἣν σὺ νῦν ἤκεις μέτα.

ΘΑ. κάπάξομαί γε νερτέραν ὑπὸ χθόνα.

ΑΠ. λαβὼν ἴθ'· οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε.

ΘΑ. κτείνειν γ' ὃν ἂν χρῇ ; τοῦτο γὰρ τετάγμεθα.

ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν.

ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.

ΑΠ. ἔστ' οὖν ὅπως Ἀλκηστις εἰς γῆρας μόλοι ;

ΘΑ. οὐκ ἔστι τιμαῖς καμὲ τέρπεσθαι δόκει.

ΑΠ. οὔτοι πλέον γ' ἂν ἢ μίαν ψυχὴν λάβοις.

ΘΑ. νέων φθινόντων μείζον ἄρνημαι γέρας.

ΑΠ. καὶν γραῦς ὀληται, πλουσίως ταφήσεται.

ΘΑ. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.

ΑΠ. πῶς εἶπας ; ἀλλ' ἢ καὶ σοφὸς λέληθας ὢν ;

ΘΑ. ὄναιντ' ἂν οὓς πάρεστι γηραιοὺς θανεῖν.

EURIPIDES.

LXXXVI.

ONLY A SLAVE.

“Ο γ’ ἀποθανὼν πελάτης τις ἦν ἐμός, καὶ ὡς ἐγε-
ωργοῦμεν ἐν τῇ Νάξῳ, ἐθήτευεν ἐκεῖ παρ’ ἡμῖν.
παροινήσας οὖν καὶ ὀργισθεὶς τῶν οἰκετῶν τινὶ τῶν
ἡμετέρων ἀποσφάττει αὐτόν· ὁ οὖν πατήρ ξυνδήσας
τοὺς πόδας καὶ τὰς χεῖρας αὐτοῦ, καταβαλὼν εἰς
τάφρον τινά, πέμπει δεῦρο ἄνδρα πευσόμενον τοῦ
ἐξηγητοῦ ὃ τι χρὴ ποιεῖν. ἐν δὲ τούτῳ τῷ χρόνῳ
τοῦ δεδεμένου ὠλιγώρει τε καὶ ἡμέλει ὡς ἀνδροφόνου
καὶ οὐδὲν ὃν πρᾶγμα, εἰ καὶ ἀποθάνοι· ὅπερ οὖν καὶ
ἔπαθεν· ὑπὸ γὰρ λιμοῦ καὶ ρίγους καὶ τῶν δεσμῶν
ἀποθνήσκει πρὶν τὸν ἄγγελον παρὰ τοῦ ἐξηγητοῦ
ἀφικέσθαι. ταῦτα δὴ οὖν καὶ ἀγανακτεῖ ὃ τε πατήρ
καὶ οἱ ἄλλοι οἰκέιοι, ὅτι ἐγὼ ὑπὲρ τοῦ ἀνδροφόνου τῷ
πατρὶ φόνου ἐπεξέρχομαι, οὔτε ἀποκτείναντι, ὥς
φασιν ἐκεῖνοι, οὔτ’ εἰ ὃ τι μάλιστ’ ἀπέκτεινεν,
ἀνδροφόνου γε ὄντος τοῦ ἀποθανόντος, οὐ δεῖν φρον-
τίζειν ὑπὲρ τοῦ τοιούτου· ἀνόσιον γὰρ εἶναι τὸ υἱὸν
πατρὶ φόνου ἐπεξιέναι· κακῶς εἰδότες, ὧς Σώκρατες,
τὸ θεῖον ὡς ἔχει τοῦ ὀσίου τε πέρι καὶ τοῦ ἀνοσίου.

PLATO.

LXXXVII.

CORRUPTION IN A STATE.

Οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί,
κρυφῇ κάρα σείοντες· οὐδ’ ὑπὸ ζυγῷ
λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.

ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἀνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχροὶ πράγμαθ' ἴστασθαι βροτῶν.
 πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν
 καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
 ὅσοι δὲ μισθαρνοῦντες ἤνυσαν τάδε,
 χρόνῳ ποτ' ἐξέπραξαν ὡς δοῦναι δίκην.
 ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
 εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω,
 εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
 εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
 οὐχ ὑμῖν Ἀιδης μῶνος ἀρκέσει, πρὶν ἂν
 ζῶντες κρεμαστοὶ τήνδε δηλώσηθ' ὕβριν,
 ἵν' εἰδότες τὸ κέρδος ἔνθεν οἰστέον
 τὸ λοιπὸν ἀρπάζητε, καὶ μάθηθ' ὅτι
 οὐκ ἐξ ἅπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
 ἐκ τῶν γὰρ αἰσchrῶν λημμάτων τοὺς πλείονας
 ἀτωμένους ἴδοις ἂν ἢ σεσωσμένους.

SOPHOCLES.

LXXXVIII.

EGYPTIAN MERCHANT-SHIPS.

Τὰ δὲ δὴ πλοῖά σφι, τοῖσι φορτηγέουσι, ἐστὶ ἐκ
 τῆς ἀκάνθης ποιούμενα· τῆς ἡ μορφῇ μὲν ἐστὶ ὁμοιο-
 τάτη τῷ Κυρηναίῳ λωτῷ, τὸ δὲ δάκρυον κόμμι ἐστί.

ἐκ ταύτης ὧν τῆς ἀκάνθης κοψάμενοι ξύλα ὅσον τε διπήχεα, πλινθηδὸν συντιθεῖσι, ναυπηγεύμενοι τρόπον τοιόνδε. περὶ γόμφους πυκνοὺς καὶ μακροὺς περιείρουσι τὰ διπήχεα ξύλα· ἐπεὰν δὲ τῷ τρόπῳ τούτῳ ναυπηγήσωνται, ζυγὰ ἐπιπολῆς τείνουσι αὐτῶν· νομεῦσι δὲ οὐδὲν χρέωνται· ἔσωθεν δὲ τὰς ἀρμονίας ἐν ὧν ἐπάκτωσαν τῇ βύβλῳ· πηδάλιον δὲ ἐν ποι-εῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβύνεται· ἰστῷ δὲ ἀκανθίνῳ χρέωνται, ἰστίοισι δὲ βυβλίνοισι. ταῦτα τὰ πλοῖα ἀνὰ μὲν τὸν ποταμὸν οὐ δύναται πλέειν, ἣν μὴ λαμπρὸς ἄνεμος ἐπέχῃ, ἐκ γῆς δὲ παρέλκεται. κατὰ ῥόον δὲ κομίζεται ὧδε· ἔστι ἐκ μυρίκης πεποιη-μένη θύρη, κατερραμμένη ῥίπεϊ καλάμων, καὶ λίθος τετρημένος διτάλαντος μάλιστά κη σταθμόν· τούτων τὴν μὲν θύρην, δεδεμένην κάλῳ, ἔμπροσθε τοῦ πλοίου ἀπείει ἐπιφέρεσθαι, τὸν δὲ λίθον ἄλλῳ κάλῳ ὅπισθε. ἡ μὲν δὴ θύρη, τοῦ ῥόου ἐμπίπτοντος, χωρέει ταχέως, καὶ ἔλκει τὴν βᾶριν (τοῦτο γὰρ δὴ οὖνομά ἐστι τοῖσι πλοίοισι τούτοις)· ὁ δὲ λίθος ὅπισθε ἐπελκό-μενος, καὶ ἔων ἐν βυσσῷ, κατιθύνει τὸν πλόον· ἔστι δέ σφι τὰ πλοῖα ταῦτα πλήθει πολλά, καὶ ἄγει ἔνια πολλὰς χιλιάδας ταλάντων.

HERODOTUS.

LXXXIX.

COMPLAINT OF HELEN.

Εἴθ' ἐξαλειφθεῖσ', ὡς ἄγαλμ', αὐθις πάλιν
αἴσχιον εἶδος ἀντὶ τοῦ καλοῦ, ἴλαβον,
καὶ τὰς τύχας μὲν τὰς κακάς, ἃς νῦν ἔχω,

Ἕλληνες ἐπελάθοντο, τὰς δὲ μὴ κακὰς
 ἔσωζον ὥσπερ τὰς κακὰς σώζουσί μου.
 ὅστις μὲν οὖν ἐς μίαν ἀποβλέπων τύχην
 πρὸς θεῶν κακοῦται, βαρὺ μὲν, οἰστέον δ' ὅμως·
 ἡμεῖς δὲ πολλαῖς συμφοραῖς ἐγκείμεθα.
 πρῶτον μὲν οὐκ οὔσ' ἄδικός εἰμι δυσκλεής.
 καὶ τοῦτο μείζον τῆς ἀληθείας κακόν,
 ὅστις τὰ μὴ προσόντα κέκτηται κακά.
 ἔπειτα πατρίδος θεοί μ' ἀφιδρύσαντο γῆς
 ἐς βάρβαρ' ἦθη, καὶ φίλων τητωμένη
 δούλη καθέστηκε' οὔσ' ἐλευθέρων ἀπο·
 τὰ βαρβάρων γὰρ δοῦλα πάντα πλὴν ἐνός.
 ἄγκυρα δὴ μου τὰς τύχας ὀχεῖ μόνῃ,
 πόσιν ποθ' ἥξειν καί μ' ἀπαλλάξειν κακῶν·
 οὗτος τέθνηκεν, οὗτος οὐκέτ' ἔστι δῆ.
 μήτηρ δ' ὄλωλε, καὶ φονεὺς αὐτῆς ἐγὼ
 ἀδίκως μὲν, ἀλλὰ τ' ἄδικον τοῦτ' ἔστ' ἐμόν·
 ὃ δ' ἀγλαῖσμα δωμάτων ἐμοῦ τ' ἔφνυ
 θυγάτηρ ἄνανδρος πολιὰ παρθενεύεται·
 τὼ τοῦ Διὸς δὲ λεγομένω Διοσκόρῳ
 οὐκ ἐστόν. ἀλλὰ πάντ' ἔχουσα δυστυχή
 τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὔ.
 τὸ δ' ἔσχατον τοῦτ' εἰ μόλοιμεν ἐς πάτραν,
 κλήθροισι ἂν εἰργοίμεσθα, τὴν ὑπ' Ἰλῖφ
 δοκοῦντες Ἑλένην Μενέλεώ μ' ἐλθεῖν μέτα.

EURIPIDES.

XC.

A CHURL.

Οὐ τοίνυν οὐδ' ἂ πέπλασται καὶ βαδίζει οὗτος παρὰ τοὺς τοίχους ἐσκυθρωπακώς, σωφροσύνης ἄν τις ἡγήσαιοτο εἰκότως εἶναι σημεῖα, ἀλλὰ μισανθρωπίας. ἐγὼ γάρ, ὅστις αὐτῷ μηδενὸς συμβεβηκότος δεινοῦ μηδὲ τῶν ἀναγκαίων σπανίζων ἐν ταύτῃ τῇ σχέσει διάγει τὸν βίον, τοῦτον ἡγοῦμαι συνεωρακέναι καὶ λελογίσθαι παρ' αὐτῷ ὅτι τοῖς μὲν ἀπλῶς, ὡς πεφύκασι, βαδίζουσι καὶ φαιδροῖς καὶ προσέλθοι τις ἂν καὶ δεηθείη καὶ ἐπαγγεῖλειεν οὐδὲν ὀκνῶν, τοῖς δὲ πεπλασμένοις καὶ σκυθρωποῖς ὀκνήσειέ τις ἂν προσελθεῖν πρῶτον. οὐδὲν οὖν ἄλλο ἢ πρόβλημα τοῦ τρόπου τὸ σχῆμα τοῦτ' ἐστί, καὶ τὸ τῆς διανοίας ἄγριον καὶ πικρὸν ἐνταῦθα δηλοῖ. σημεῖον δέ τοσούτων γὰρ ὄντων τὸ πλῆθος Ἀθηναίων, πράττων πολὺ βέλτιον ἢ σὲ προσῆκον ἦν, τῷ πώποτε εἰσήνεγκας, ἢ τίνι συμβέβλησαί πω; οὐδέν' ἂν εἰπεῖν ἔχοις· ἀλλὰ τοκίζων καὶ τὰς τῶν ἄλλων συμφορὰς καὶ χρείας εὐτυχήματα σαυτοῦ νομίζων ἐξέβαλες μὲν τὸν σαυτοῦ θεῖον Νικίαν ἐκ τῆς πατρῴας οἰκίας, ἀφήρησαι δὲ τὴν σαυτοῦ πενθερὰν ταῦτα ἀφ' ὧν ἔζη, ἀοίκητον δὲ τὸν Ἀρχεδήμου παῖδα τὸ σαυτοῦ μέρος πεποίηκας, οὐδεὶς δὲ πώποτε οὕτω πικρῶς οὐδ' ὑπερήμερον εἰσέπραξεν ὥς σὺ τοὺς ὀφείλοντας τοὺς τόκους. εἶτα ὃν ὀράτε ἐπὶ πάντων οὕτως ἄγριον καὶ μιαρὸν, τοῦτον ὑμεῖς ἡδίκηκότα ἐπ'

αὐτοφώρῳ λαβόντες οὐ τιμωρήσεσθε; δεινὰ ἄρα ὦ
 ἄνδρες δικασταὶ ποιήσετε καὶ οὐχὶ δίκαια.

DEMOSTHENES.

XCΙ.

DO NOT OUTRAGE THE DEAD.

Νεκροὺς δὲ τοὺς θανόντας, οὐ βλάπτων πόλιν,
 οὐδ' ἀνδροκμητάς προσφέρων ἀγωνίας,
 θάψαι δικαίῳ, τὸν Πανελλήνων νόμον
 σώζων. τί τούτων ἐστὶν οὐ καλῶς ἔχον;
 εἰ γάρ τι καὶ πεπόνθατ' Ἀργείων ὑπο,
 τεθνασιν, ἡμύνασθε πολεμίους καλῶς,
 αἰσχροῦς δ' ἐκείνοις, χή δίκη διοίχεται.
 ἑάσατ' ἤδη γῇ καλυφθῆναι νεκρούς.
 ὅθεν δ' ἕκαστον εἰς τὸ σῶμ' ἀφίκετο,
 ἐνταῦθ' ἀπῆλθε, πνεῦμα μὲν πρὸς αἰθέρα,
 τὸ σῶμα δ' ἐς γῆν· οὔτι γὰρ κεκτῆμεθα
 ἡμέτερον αὐτό, πλὴν ἐνοικῆσαι βίον,
 κᾶπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν.
 δοκεῖς κακουργεῖν Ἄργος οὐ θάπτων νεκρούς;
 ἥκιστα· πάσης Ἑλλάδος κοινὸν τόδε,
 εἰ τοὺς θανόντας νοσφίσας ὦν χρῆν λαχεῖν
 ἀτάφους τις ἔξει· δειλίαν γὰρ εἰσφέρει
 τοῖς ἀλκίμοισιν, οὗτος ἦν τεθῆ νόμος.

EURIPIDES.

XCII.

RECOMPENSE.

Εἰ μὴ γὰρ παράφρων
 μάντις ἔφυν καὶ γνώμας

λειπομένα σοφᾶς,
 εἴσιν ἂ πρόμαντις
 Δίκαια, δίκαια φερομένα χεροῖν κράτη·
 μέτεισιν, ὧ τέκνον, οὐ μακροῦ χρόνου.
 ὕπεστί μοι θράσος,
 ἀδυνόων κλύουσιν
 ἀρτίως ὄνειράτων.
 οὐ γάρ ποτ' ἀμναστέϊ γ' ὁ φύσας Ἑλλάνων ἄναξ,
 οὐδ' ἂ παλαιὰ χαλκόπλακτος ἀμφάκης γένυς,
 ἃ νιν κατέπεφνεν αἰσχίσταις ἐν αἰκίαις.
 ἦξει καὶ πολύπους
 καὶ πολύχειρ ἂ δεινοῖς
 κρυπτομένα λόχοις
 χαλκόπους Ἑρινύς.
 ἄλεκτρ' ἀνυμφα γὰρ ἐπέβα μαιφόνων
 γάμων ἀμιλλήμαθ' οἴσιν οὐ θέμις.
 πρὸ τῶνδ' ἐτοίμ' ἔχει
 μήποτε μήποθ' ἡμῖν
 ἀψευγὲς πελᾶν τέρας
 τοῖς δρῶσι καὶ συνδρῶσιν. ἢ τοι μαντεῖαι βροτῶν
 οὐκ εἰσὶν ἐν δεινοῖς ὀνείροις οὐδ' ἐν θεσφάτοις,
 εἰ μὴ τόδε φάσμα νυκτὸς εὖ κατασχήσει.

SOPHOCLES.

XCIII.

AFFIRMATION OR OATH.

Ῥαδαμάνθυος δὲ περὶ τὴν λεγομένην κρίσιν τῶν
 δικῶν ἄξιον ἄγασθαι, διότι κατείδε τοὺς τότε ἀνθρώ-
 πους ἡγουμένους ἐναργῶς εἶναι θεούς· εἰκότως, ἅτε

κατὰ τὸν τότε χρόνον τῶν πολλῶν ἐκ θεῶν ὄντων, ὧν εἷς ἦν αὐτός, ὥς γε λόγος. ἔοικε δὴ δικαστῇ μὲν ἀνθρώπων οὐδενὶ διανοούμενος δεῖν ἐπιτρέπειν, θεοῖς δέ, ὅθεν ἀπλαῖ καὶ ταχεῖαι δίκαι ἐκρίνοντ' αὐτῷ· διδοὺς γὰρ περὶ ἐκάστων τῶν ἀμφισβητουμένων ὅρκον τοῖς ἀμφισβητοῦσιν ἀπηλλάττετο ταχὺ καὶ ἀσφαλῶς. νῦν δὲ ὅτε δὴ μέρος μὲν τι, φαμέν, ἀνθρώπων τὸ παράπαν οὐχ ἡγοῦνται θεοὺς, οἱ δὲ οὐ φροντίζειν ἡμῶν αὐτοὺς διανοοῦνται, τῶν δὲ δὴ πλείστων ἐστὶ καὶ κακίστων ἡ δόξα, ὥς σμικρὰ δεχόμενοι θύματα καὶ θωπείας πολλὰς πολλὰ συναποστεροῦσι χρήματα καὶ μεγάλων σφᾶς ἐκλύονται κατὰ πολλὰ ζημιῶν, οὐκέτι δὴ τοῖς νῦν ἀνθρώποις ἡ Ῥαδαμάνθυος ἀν εἷη τέχνη πρέπουσα ἐν δίκαις. μεταβεβληκυῖων οὖν τῶν περὶ θεοὺς δοξῶν ἐν τοῖς ἀνθρώποις μεταβάλλειν χρή καὶ τοὺς νόμους· ἐν γὰρ λήξεσι δικῶν τοὺς μετὰ νοῦ τιθεμένους νόμους ἐξαιρεῖν χρή τοὺς ὅρκους τῶν ἀντιδικούντων ἐκατέρων, καὶ τὸν λαγχάνοντά τῷ τινι δίκην τὰ μὲν ἐγκλήματα γράφειν, ὅρκον δὲ μὴ ἐπομνύναι, καὶ τὸν φεύγοντα κατὰ ταῦτά τὴν ἄρνησιν γράψαντα παραδοῦναι τοῖς ἄρχουσιν ἀνώμοτον. δεῖν γάρ που δικῶν γ' ἐν πόλει πολλῶν γενομένων εὖ εἶδέναι σμικροῦ δεῖν τοὺς ἡμίσεις αὐτῶν ἐπιωρκηκότας, ἐν ξυσσιτίοις τε ἀλλήλοις εὐχερῶς συγγιγνομένους καὶ ἐν ἄλλαις συνουσίαις τε καὶ ἰδιωτικαῖς συγγενήσεσιν ἐκάστων.

XCIV.

THE HERALD'S OFFICE.

- BA. Οὗτος τί ποιεῖς; ἐκ ποίου φρονήματος
 ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα;
 ἀλλ' ἦ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν;
 κάρβανος ὦν δ' Ἑλλησιν ἐγχλῖεις ἄγαν·
 καὶ πόλλ' ἀμαρτῶν οὐδὲν ὄρθωσας φρενί.
- KH. τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ;
 BA. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.
- KH. πῶς δ' οὐχί; τὰ μ' ὀλωλόθ' εὐρίσκων ἄγω.
 BA. ποίοισιν εἰπὼν προξένοισ ἐγχωρίοις;
- KH. Ἑρμῇ μεγίστῳ προξένῳ μαστηρίῳ.
 BA. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει.
- KH. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.
 BA. οἱ δ' ἐνθάδ' οὐδέν, ὥς ἐγὼ σέθεν κλύω.
- KH. ἄγοιμ' ἄν, εἴ τις τάσδε μὴ ἕξαιρήσεται.
 BA. κλαίοις ἄν, εἰ ψεύσεαι, οὐ μάλ' ἐς μακράν.
- KH. ἤκουσα τοῦπος οὐδαμῶς φιλόξενον.
 BA. οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας.
- KH. λέγοις ἄν ἐλθὼν παισὶν Αἰγύπτου τάδε.
 BA. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.
- KH. ἀλλ' ὥς ἂν εἰδῆς ἐννέπω σαφέστερον·
 καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς
 ἕκαστα· πῶς φῶ; πρὸς τίνος τ' ἀφαιρεθεῖς
 ἦκειν γυναικῶν αὐτανέψιον στόλον;
 οὔτοι δικάζει ταῦτα μαρτύρων ὕπο
 Ἄρης· τὸ νεῖκος δ' οὐκ ἐν ἀργύρου λαβῇ
 ἔλυσεν· ἀλλὰ πολλὰ γίγνεται πάρος

πесήματ' ἀνδρῶν κάπολακτισμοὶ βίου.

ΒΑ. τί σοι λέγειν χρή τοῦνομ'; ἐν χρόνῳ μαθὼν
 εἴσει σύ τ' αὐτὸς χοὶ ξυνέμποροι σέθεν.
 ταύτας δ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν
 ἄγοις ἄν, εἴπερ εὐσεβῆς πίθοι λόγος.
 τοιάδε δημόπρακτος ἐκ πόλεως μία
 ψῆφος κέκранται, μήποτ' ἐκδοῦναι βία
 στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς
 γόμφος διαμπάξ, ὥς μένειν ἀραρότως.
 ταῦτ' οὐ πίναξίν ἐστιν ἐγγεγραμμένα
 οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα,
 σαφῇ δ' ἀκούεις ἐξ ἐλευθεροστόμου
 γλώσσης. κομίζου δ' ὥς τάχιστ' ἐξ ὀμμάτων.

AESCHYLUS.

XCv.

A THREEFOLD COMBAT.

Οἱ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες
 ὑπὸ Δαρείου, τῶν ὁ Μεγάβαζος ἦρχε, πρώτους μὲν
 Περινθίους Ἑλλησποντίων οὐ βουλομένους ὑπηκόους
 εἶναι Δαρείου κατεστρέψαντο, περιεφθέντας πρότε-
 ρον καὶ ὑπὸ Παιόνων τρηχέως. οἱ γὰρ ὧν ἀπὸ
 Στρυμόνος Παῖονες χρήσαντος τοῦ θεοῦ στρατεύ-
 εσθαι ἐπὶ Περινθίους, καὶ ἦν μὲν ἀντικατιζόμενοι
 ἐπικαλέσωνταί σφεας οἱ Περίνθιοι οὐνομαστὶ βώ-
 σαντες, τοὺς δὲ ἐπιχειρέειν, ἦν δὲ μὴ ἐπιβώσωνται,
 μὴ ἐπιχειρέειν, ἐποίευν οἱ Παῖονες ταῦτα. ἀντικατι-
 ζομένων δὲ τῶν Περινθίων ἐν τῷ προαστείῳ ἐνθαῦτα
 μουννομαχίῃ τριφασίῃ ἐκ προκλήσιός σφι ἐγένετο·

καὶ γὰρ ἄνδρα ἀνδρὶ καὶ ἵππον ἵππῳ συνέβαλον καὶ
 κύνα κυνί. νικῶντων δὲ τὰ δύο τῶν Περινθίων, ὡς
 ἐπαιώνιζον κεχαρηκότες, συνεβάλλοντο οἱ Παῖονες τὸ
 χρηστήριον αὐτὸ τοῦτο εἶναι καὶ εἰπὼν κου παρὰ
 σφίσι αὐτοῖσι· νῦν ἂν εἴη ὁ χρησμὸς ἐπιτελεόμενος
 ἡμῖν, νῦν ἡμέτερον τὸ ἔργον. οὕτω τοῖσι Περινθίοισι
 παιωνίσασι ἐπιχειροῦσι οἱ Παῖονες, καὶ πολλὸν τε
 ἐκράτησαν καὶ ἔλιπόν σφῶν ὀλίγους. τὰ μὲν δὴ
 ἀπὸ Παίωνων πρότερον γενόμενα ᾧδε ἐγένετο, τότε
 δὲ ἀνδρῶν ἀγαθῶν περὶ τῆς ἐλευθερίας γινομένων
 τῶν Περινθίων οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπε-
 κράτησαν πλήθει.

HERODOTUS.

XCVI.

ETEOCLES.

ὦ θεομανές τε καὶ θεῶν μέγα στύγος,
 ᾧ πανδάκρυτον ἄμὸν Οἰδίπου γένος·
 ὦμοι· πατρὸς δὴ νῦν ἀραὶ τελεσφόροι.
 ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,
 μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.
 ἐπωνύμῳ δὲ κάρτα, Πολυνείκη λέγω,
 τάχ' εἰσόμεσθα τοῦπίσημ' ὅποι τελεῖ·
 εἴ νιν κατάξει χρυσότευκτα γράμματα
 ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.
 εἰ δ' ἢ Διὸς παῖς παρθένος Δίκη παρῆν
 ἔργοις ἐκείνου καὶ φρεσὶν, τάχ' ἂν τόδ' ἦν.
 ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,
 οὔτ' ἐν τροφαῖσιν οὔτ' ἐφηβήσαντά πω,

οὐτ' ἐν γενείου ξυλλογῇ τριχώματος,
 Δίκη προσεῖδε καὶ κατηξιώσατο
 οὐδ' ἐν πατράας μὴν χθονὸς κακουχία
 οἶμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.
 ἦ δῆτ' ἂν εἴη πανδίκως ψευδώνυμος
 Δίκη, ξυνοῦσα φωτὶ παντόλμῳ φρένας.

AESCHYLUS.

XCVII.

A LOAN.

Σκέψασθε δ', ὦ ἄνδρες Ἀθηναῖοι, τί ὁμολογεῖται
 παρ' αὐτῶν τούτων καὶ τί ἀντιλέγεται· οὕτω γὰρ ἂν
 ἄριστα ἐξετάσαιτε. οὐκοῦν δανείσασθαι μὲν τὰ χρή-
 ματα ὁμολογοῦσι καὶ συνθήκας ποιήσασθαι τοῦ δα-
 νείσματος, φασὶ δ' ἀποδεδωκέναι τὸ χρυσίον Λάμ-
 μιδι τῷ Δίωνος οἰκέτῃ ἐν Βοσπόρῳ. ἡμεῖς τοίνυν οὐ
 μόνον τοῦτο δείξομεν, ὥς οὐκ ἀποδέδωκεν, ἀλλ' ὥς
 οὐδ' ἐξῆν αὐτῷ ἀποδοῦναι. ἀναγκαῖον δ' ἐστὶ βρα-
 χέα τῶν ἐξ ἀρχῆς διηγῆσασθαι ὑμῖν.

Ἐγὼ γάρ, ὦ ἄνδρες Ἀθηναῖοι, ἐδάνεισα Φορμίωνι
 τούτῳ εἴκοσι μνᾶς ἀμφοτερόπλουν εἰς τὸν Πόντον
 ἐπὶ ἐτέρᾳ ὑποθήκῃ, καὶ συγγραφὴν ἐθέμην παρὰ
 Κίττῳ τῷ τραπεζίτῃ. κελευούσης δὲ τῆς συγγραφῆς
 ἐνθέσθαι εἰς τὴν ναῦν τετρακισχιλίων φορτία ἄξια,
 πρᾶγμα ποιεῖ πάντων δεινότατον· εὐθύς γὰρ ἐν τῷ
 Πειραιεῖ ἐπιδανείζεται λάθρα ἡμῶν παρὰ μὲν Θεο-
 δώρου τοῦ Φοίνικος τετρακισχιλίας πεντακοσίας δραχ-
 μάς, παρὰ δὲ τοῦ ναυκλήρου Λάμπιδος χιλίας.
 δέον δ' αὐτὸν καταγοράσαι φορτία Ἀθήνηθεν μνῶν

έκατὸν καὶ δέκα καὶ πέντε, εἰ ἔμελλε τοῖς δανεισταῖς
 πᾶσι ποιήσῃν τὰ ἐν ταῖς συγγραφαῖς γεγραμμένα,
 οὐ κατηγόρασεν ἀλλ' ἢ πεντακισχιλίων καὶ πεντα-
 κοσίων δραχμῶν, σὺν τῷ ἐπισιτισμῷ· ὀφείλει δ' ἐβδο-
 μήκοντα μνᾶς καὶ πέντε. ἀρχὴ μὲν οὖν αὕτη ἐγέ-
 νετο τοῦ ἀδικήματος, ὧ ἄνδρες Ἀθηναῖοι· οὔτε γὰρ
 τὴν ὑποθήκην παρέσχετο οὔτε τὰ χρήματ' ἐνέθετ'
 εἰς τὴν ναῦν, κελευούσης τῆς συγγραφῆς ἐπάναγκες
 ἐντίθεσθαι. καί μοι λαβὲ τὴν συγγραφήν.

DEMOSTHENES.

XCVIII.

THE ABODE OF THE CYCLOPES.

Νῆσος ἔπειτα λάχεια παρὲκ λιμένος τετάνυσται
 γαίης Κυκλώπων, οὔτε σχεδὸν οὔτ' ἀποτηλοῦ,
 ὑλήεσσ'· ἐν δ' αἶγες ἀπειρέσιαι γεγάασιν
 ἄγριαι· οὐ μὲν γὰρ πάτος ἀνθρώπων ἀπερύκει·
 οὐδέ μιν εἰσοιχνεῦσι κυνηγέται, οἷτε καθ' ὕλην
 ἄλγεα πάσχουσιν κορυφὰς ὀρέων ἐφέποντες.
 οὔτ' ἄρα ποίμνησιν καταῖσχεται οὔτ' ἀρότοισιν,
 ἀλλ' ἤγ' ἄσπαρτος καὶ ἀνήροτος ἤματα πάντα
 ἀνδρῶν χηρεύει, βόσκει δέ τε μηκάδας αἶγας.
 οὐ γὰρ Κυκλώπεσσι νέες πάρα μιλτοπάρηοι,
 οὐδ' ἄνδρες νηῶν ἐνι τέκτονες, οἳ κε κάμοιεν
 νῆας ἐϋστέλμους, αἳ κεν τελέοιεν ἕκαστα
 ἄστέ' ἐπ' ἀνθρώπων ἱκνεύμεναι, οἷά τε πολλὰ
 ἄνδρες ἐπ' ἀλλήλους νηυσὶν περώωσι θάλασσαν·
 οἳ κέ σφιν καὶ νῆσον ἐϋκτιμένην ἐκάμοντο.
 οὐ μὲν γάρ τι κακὴ γε, φέροι δέ κεν ὥρια πάντα·

ἐν μὲν γὰρ λειμῶνες ἀλὸς πολιοῖο παρ' ὄχθας
 ὑδρηλοὶ μαλακοί· μάλα κ' ἄφθιτοι ἄμπελοι εἶεν.
 ἐν δ' ἄροσις λείη· μάλα κεν βαθὺ λήϊον αἰεὶ
 εἰς ὥρας ἀμῶεν, ἐπεὶ μάλα πῖαρ ὑπ' οὐδας.
 ἐν δὲ λιμὴν εὖορμος, ἵν' οὐ χρεὼ πείσματός ἐστιν,
 οὔτ' εὐνάς βαλέειν οὔτε πρυμνήσι' ἀνάψαι,
 ἀλλ' ἐπικέλσαντας μείναι χρόνον, εἰσόκε ναυτέων
 θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀῆται.
 αὐτὰρ ἐπὶ κρατὸς λιμένος ῥέει ἀγλαὸν ὕδωρ,
 κρήνη ὑπὸ σπείους· περὶ δ' αἴγειροι πεφύασιν.
 ἔνθα κατεπλέομεν, καὶ τις θεὸς ἡγεμόνευεν
 νύκτα δι' ὀρφναίην, οὐδὲ προῦφαίνεται' ἰδέσθαι.

HOMER.

XCIX.

WHAT IS 'THE GOOD.'

Τί δαί; οἱ τὴν ἡδονὴν ἀγαθὸν ὀριζόμενοι μὴ μὴ
 τι ἐλάττονος πλάνης ἔμπλοει τῶν ἐτέρων; ἢ οὐ καὶ
 οὔτοι ἀναγκάζονται ὁμολογεῖν ἡδονὰς εἶναι κακάς;
 σφόδρα γε. συμβαίνει δὴ αὐτοῖς, οἶμαι, ὁμολογεῖν
 ἀγαθὰ εἶναι καὶ κακὰ ταῦτά. ἦ γάρ; Τί μὴν; Οὐ-
 κοῦν ὅτι μὲν μεγάλαι καὶ πολλαὶ ἀμφισβητήσεις
 περὶ αὐτοῦ, φανερόν; Πῶς γὰρ οὐ; Τί δέ; τόδε οὐ
 φανερόν, ὥς δίκαια μὲν καὶ καλὰ πολλοὶ ἂν ἔλαιντο
 τὰ δοκοῦντα, καὶ μὴ ἧ, ὅμως ταῦτα πράττειν καὶ
 κекτῆσθαι καὶ δοκεῖν, ἀγαθὰ δὲ οὐδενὶ ἔτι ἀρκεῖ τὰ
 δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ ὄντα ζητοῦσι, τὴν δὲ
 δόξαν ἐνταῦθα ἥδη πᾶς ἀτιμάζει; Καὶ μάλα, ἔφη.
 Ὁ δὲ διώκει μὲν ἅπασα ψυχὴ καὶ τούτου ἕνεκα

πάντα πράττει, ἀπομαντευομένη τὶ εἶναι, ἀποροῦσα δὲ καὶ οὐκ ἔχουσα λαβεῖν ἱκανῶς τί ποτ' ἐστὶν οὐδὲ πίσκει χρήσασθαι μονίμῳ, οἷα καὶ περὶ τᾶλλα, διὰ τοῦτο δὲ ἀποτυγχάνει καὶ τῶν ἄλλων εἴ τι ὄφελος ἦν, περὶ δὴ τὸ τοιοῦτον καὶ τοσοῦτον οὕτω φῶμεν δεῖν ἐσκοτῶσθαι καὶ ἐκείνους τοὺς βελτίστους ἐν τῇ πόλει, οἷς πάντα ἐγχειριοῦμεν; "Ηκιστά γ', ἔφη. Οἶμαι γοῦν, εἶπον, δίκαιά τε καὶ καλὰ ἀγνοούμενα, ὅπη ποτὲ ἀγαθὰ ἐστίν, οὐ πολλοῦ τινὸς ἄξιον φύλακα κεκτῆσθαι ἂν ἑαυτῶν τὸν τοῦτο ἀγνοοῦντα, μαντεύομαι δὲ μηδένα αὐτὰ πρότερον γνῶσεσθαι ἱκανῶς. Καλῶς γάρ, ἔφη, μαντεύει.

PLATO.

C.

BEFORE MANTINEA.

Οἱ δὲ Ἀργεῖοι καὶ οἱ ξύμμαχοι, ὡς εἶδον αὐτούς, καταλαβόντες χωρίον ἐρυμνὸν καὶ δυσπρόσοδον παρετάξαντο ὡς ἐς μάχην. καὶ οἱ Λακεδαιμόνιοι εὐθὺς αὐτοῖς ἐπήεσαν· καὶ μέχρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν, ἔπειτα τῶν πρεσβυτέρων τις Ἀγιδι ἐπεβόησεν, ὁρῶν πρὸς χωρίον καρτερὸν ἰόντας σφᾶς, ὅτι διανοεῖται κακὸν κακῶ ἰᾶσθαι, δηλῶν τῆς ἐξ Ἀργεῶν ἐπαιτίου ἀναχωρήσεως τὴν παροῦσαν ἄκαιρον προθυμίαν ἀνάληψιν βουλομένην εἶναι. ὁ δέ, εἴτε καὶ διὰ τὸ ἐπιβόημα εἴτε καὶ αὐτῶ ἄλλο τι ἢ κατὰ τὸ αὐτὸ δόξαν ἐξαίφνης, πάλιν τὸ στράτευμα κατὰ τάχος πρὶν ξυμμίξαι ἀπῆγε. καὶ ἀφικόμενος πρὸς τὴν Τεγεᾶτιν τὸ ὕδωρ ἐξέτρεπεν ἐς τὴν Μαντινικὴν,

περὶ οὐπερ ὥς τὰ πολλὰ βλάπτοντος ὁποτέρωσσε ἂν ἐσπίπτῃ Μαντινῆς καὶ Τεγεᾶται πολεμοῦσιν. ἐβούλετο δὲ τοὺς ἀπὸ τοῦ λόφου βοηθοῦντας ἐπὶ τὴν τοῦ ὕδατος ἐκτροπήν, ἐπειδὴν πύθωνται, καταβιβάσαι τοὺς Ἀργείους καὶ τοὺς ξυμμάχους, καὶ ἐν τῷ ὁμαλῷ τὴν μάχην ποιεῖσθαι. οἱ δ' Ἀργεῖοι καὶ οἱ ξύμμαχοι τὸ μὲν πρῶτον καταπλαγέντες τῇ ἐξ ὀλίγου αἰφνιδίῳ αὐτῶν ἀναχωρήσει οὐχ εἶχον ὃ τι εἰκάσωσιν· εἴτ' ἐπειδὴ ἀναχωροῦντες ἐκεῖνοί τε ἀπέκρυσαν καὶ σφεῖς ἡσύχασον καὶ οὐκ ἐπηκολούθουν, ἐνταῦθα τοὺς ἑαυτῶν στρατηγούς αὐθις ἐν αἰτία εἶχον, τό τε πρότερον καλῶς ληφθέντας πρὸς Ἀργεὶ Λακεδαιμονίους ἀφελθῆναι, καὶ νῦν ὅτι ἀποδιδράσκοντας οὐδεὶς ἐπιδιώκει, ἀλλὰ καθ' ἡσυχίαν οἱ μὲν σώζονται σφεῖς δὲ προδίδονται.

THUCYDIDES.

CI.

REPORTED DEATH OF ORESTES.

ΠΑ. Μάτην ἄρ' ἡμεῖς, ὥς ἔοικεν, ἤκομεν.

ΚΛ. οὔτοι μάτην γε. πῶς γὰρ ἂν μάτην λέγοις; εἴ μοι θανόντος πίστ' ἔχων τεκμήρια προσῆλθες, ὅστις τῆς ἐμῆς ψυχῆς γεγώς, μαστῶν ἀποστὰς καὶ τροφῆς ἐμῆς, φυγὰς ἀπεξενούτο· καί μ', ἐπεὶ τῆσδε χθονὸς ἐξῆλθεν, οὐκέτ' εἶδεν· ἐγκαλῶν δέ μοι φόνους πατρώους δεῖν' ἐπηπείλει τελεῖν· ὥστ' οὔτε νυκτὸς ὕπνον οὔτ' ἐξ ἡμέρας ἐμὲ στεγάζειν ἠδύν, ἀλλ' ὁ προστατῶν

χρόνος διηγέ μ' αἰὲν ὡς θανουμένην.
 νῦν δ' — ἡμέρα γὰρ τῇδ' ἀπηλλάγην φόβου
 πρὸς τῇσδ' ἐκείνου θ'. ἦδε γὰρ μείζων βλάβη
 ξύνοικος ἦν μοι, τοῦμὸν ἐκπίνουσ' ἀεὶ
 ψυχῆς ἄκρατον αἷμα — νῦν δ' ἔκηλά που
 τῶν τῇσδ' ἀπειλῶν οὐνεχ' ἡμερεύσομεν.

ΗΛ. οἴμοι τάλαινα· νῦν γὰρ οἰμῶξαι πάρα,
 'Ορέεστα, τὴν σὴν ξυμφοράν, ὅθ' ᾧδ' ἔχων
 πρὸς τῇσδ' ὑβρίζει μητρός. ἄρ' ἔχει καλῶς;

ΚΛ. οὔτοι σύ· κείνος δ' ὡς ἔχει καλῶς ἔχει.

ΗΛ. ἄκουε, Νέμεσι τοῦ θανόντος ἀρτίως.

ΚΛ. ἤκουσεν ὧν δεῖ κάπεκύρωσεν καλῶς.

ΗΛ. ὑβριζε· νῦν γὰρ εὐτυχοῦσα τυγχάνεις.

ΚΛ. οὔκουν 'Ορέεστης καὶ σὺ παύσετον τάδε.

ΗΛ. πεπαύμεθ' ἡμεῖς, οὐχ ὅπως σε παύσομεν·

ΚΛ. πολλῶν ἂν ἤκοις, ᾧ ξέν', ἄξιος τυχεῖν,
 εἰ τήνδ' ἔπαυσας τῆς πολυγλώσσου βοῆς.

ΠΑ. οὔκοῦν ἀποστείχοιμ' ἄν, εἰ τάδ' εὖ κυρεῖ.

SOPHOCLES.

CII.

HECTOR'S RESOLVE.

"Ω μοι ἐγών· εἰ μὲν κεν ὑπὸ κρατεροῦ 'Αχιλῆος
 φεύγω, τῇπερ οἱ ἄλλοι ἀτυζόμενοι κλονέονται,
 αἰρήσει με καὶ ὧς, καὶ ἀνάλκιδα δειροτομήσει·
 εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
 Πηλείδην 'Αχιλῆϊ, ποσὶν δ' ἀπὸ τείχεος ἄλλη
 φεύγω πρὸς πεδίον 'Ιλῆϊον, ὅφρ' ἂν ἴκωμαι
 'Ιδης τε κνημούς, κατὰ τε ῥωπήϊα δύω.

ἐσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο,
 ἰδρῶ ἀποψυχθεὶς ποτὶ Ἰλιον ἀπονεοίμην.
 ἀλλὰ τίη μοι ταῦτα φίλος διελέξατο θυμός ;
 μή μ' ἀπαιρόμενον πόλιος πεδίωνδε νοήσῃ,
 καί με μεταΐξας μάρψῃ ταχέεσσι πόδεσσιν·
 οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι·
 λήν γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
 εἰ δέ κέν οἱ προπάροιθε πόλιος κατεναντίον ἔλθω·
 καὶ γάρ θην τούτῳ τρωτὸς χρῶς ὀξείῃ χαλκῶ,
 ἐν δὲ ἴα ψυχῇ, θνητὸν δέ ἔφασ' ἀνθρωποὶ
 ἔμμεναι· αὐτὰρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάξει.”
 ὥς εἰπὼν Ἀχιλλῆα ἀλεις μένεν, ἐν δέ οἱ ἦτορ
 ἄλκιμον ὥρματο πτολεμίζειν ἡδὲ μάχεσθαι.

HOMER.

CIII.

ENCOMIUM AMORIS.

Οὕτως ἐμοὶ δοκεῖ, ὦ Φαῖδρε, Ἐρως πρῶτος αὐτὸς
 ὢν κάλλιστος καὶ ἄριστος μετὰ τοῦτο τοῖς ἄλλοις
 ἄλλων τοιούτων αἴτιος εἶναι. ἐπέρχεται δέ μοί τι
 καὶ ἔμμετρον εἰπεῖν, ὅτι οὗτός ἐστιν ὁ ποιῶν

εἰρήνην μὲν ἐν ἀνθρώποις, πελάγει δὲ γαλήνην,
 νηνεμίαν ἀνέμων, κοίτην ὕπνον τ' ἐνὶ κήδει.

οὗτος δὲ ἡμᾶς ἀλλοτριότητος μὲν κενοῖ, οἰκειότητος
 δὲ πληροῖ, τὰς τοιάσδε ξυνόδους μετ' ἀλλήλων πάσας
 τιθεὶς ξυνιέναι, ἐν ἐορταῖς, ἐν χοροῖς, ἐν θυσίαις
 γιγνόμενος ἡγεμών· πραότητα μὲν πορίζων, ἀγριό-
 τητα δ' ἐξορίζων· φιλόδωρος εὐμενείας, ἄδωρος δυσ-
 μενείας· ἵλεως ἀγαθοῖς, θεατὸς σοφοῖς, ἀγαστὸς

θεοῖς· ζηλωτὸς ἀμοίροις, κτητὸς εὐμοίροις· τρυφῆς,
 ἀβρότητος, χλιδῆς, χαρίτων, ἡμέρου, πόθου πατήρ·
 ἐπιμελὴς ἀγαθῶν, ἀμελὴς κακῶν· ἐν πόνῳ, ἐν φόβῳ,
 ἐν πόθῳ, ἐν λόγῳ κυβερνήτης, ἐπιβάτης, παραστάτης
 τε καὶ σωτὴρ ἄριστος, ξυμπάντων τε θεῶν καὶ ἀν-
 θρώπων κόσμος, ἡγεμὼν κάλλιστος καὶ ἄριστος, ᾧ
 χρὴ ἔπεσθαι πάντα ἄνδρα ἐφυμνοῦντα καλῶς, καλῆς
 ᾧδῆς μετέχοντα, ἣν ἄδει θέλγων πάντων θεῶν τε
 καὶ ἀνθρώπων νόημα.

PLATO.

CIV.

A FIGHT.

Οἱ δ' ἐπεὶ οὖν ἱμάσι διασταδὸν ἡρτύναντο,
 αὐτίκ' ἀνασχόμενοι ῥεθέων προπάροιθε βαρείας
 χεῖρας, ἐπ' ἀλλήλοισι μένος φέρον ἀντιόωντες.
 ἔνθα δὲ Βεβρύκων μὲν ἀναξ, ἅτε κῦμα θαλάσσης
 τρηχὺ θοῇ ἐπὶ νηϊ κορύσσεται, ἡ δ' ὑπὸ τυτθὸν
 ἰδρεΐῃ πυκινοῖο κυβερνητῆρος ἀλύσκει.
 ἱέμενου φορέεσθαι ἔσω τοίχοιο κλύδωνος,
 ὥς ὅγε Τυνδαρίδην φοβέων ἔπετ', οὐδέ μιν εἶα
 δηθύνειν. ὃ δ' ἄρ' αἰὲν ἀνούτατος ἦν διὰ μῆτιν
 αἴσσουντ' ἀλέεινεν· ἀπηνέα δ' αἶψα νοήσας
 πυγμαχίην, ἧ κάρτος ἀάατος, ἧ τε χερείων,
 τῇ ῥ' ἄμοτον καὶ χερσὶν ἐναντία χεῖρας ἔμιξεν.
 ὥς δ' ὅτε νηΐα δοῦρα θοοῖς ἀντίξοα γόμφοις
 ἀνέρες ὑληουργοί, ἐπιβλήδην ἐλάοντες,
 θείνωσι σφύρησιν, ἐπ' ἄλλῳ δ' ἄλλος ἄηται
 δοῦπος ἄδην· ὥς τοῖσι παρήϊά τ' ἀμφοτέρωθε

καὶ γένυες κτύπεον· βρυχή δ' ὑπετέλλετ' ὀδόντων
 ἄσπετος, οὐδ' ἔλληξαν ἐπισταδὸν οὐτάζοντες,
 ἔς τέ περ οὐλοδὸν ἄσθμα καὶ ἀμφοτέρους ἐδάμασσε.
 στάντε δὲ βαιὸν ἄπωθεν ἀπωρμόρξαντο μετώπῳ
 ἰδρῶ ἄλις, καματηρὸν αὐτμένα φυσιῶντες.
 ἄψ δ' αὖτις συνόρουσαν ἐναντίοι, ἥύτε ταύρω
 φορβάδος ἀμφὶ βοὸς κεκοτηότε δηριάασθον.
 ἔνθα δ' ἔπειτ' Ἄμυκος μὲν ἐπ' ἀκροτάτοισιν ἀερθεῖς,
 βουτύπος οἶα, πόδεσσι, τανύσσατο, καδδὲ βαρεῖαν
 χεῖρ' ἐπὶ οἱ πελέμιξεν· ὁ δ' αἶξαντος ὑπέστη,
 κρᾶτα παρακλίνας, ὦμῳ δ' ἀνεδέξατο πῆχυν
 τυτθόν· ὁ δ' ἄγχ' αὐτοῖο παρ' ἐκ γόνυ γουνὸς ἀμείβων
 κόψε μεταίγδην ὑπὲρ οὐατος, ὅστέα δ' εἴσω
 ῥῆξεν· ὁ δ' ἀμφ' ὀδύνῃ γυνῆ ἥριπεν· οἱ δ' ἰάχησαν
 ἥρωες Μινύαι· τοῦ δ' ἀθρόος ἔκχυτο θυμός.

APOLLONIUS RHODIUS.

CV.

DEMOSTHENES' DEFENCE.

Τοῦ μὲν οὖν γράψαι πράττοντα καὶ λέγοντα τὰ
 βέλτιστά με τῷ δήμῳ διατελεῖν καὶ πρόθυμον εἶναι
 ποιεῖν ὅτι δύναμαι ἀγαθόν, καὶ ἐπαινεῖν ἐπὶ τούτοις,
 ἐν τοῖς πεπολιτευμένοις τὴν κρίσιν εἶναι νομίζω·
 ἀπὸ γὰρ τούτων ἐξεταζομένων εὐρεθήσται εἴτε ἀληθῇ
 περὶ ἐμοῦ γέγραφε Κτησιφῶν ταῦτα καὶ προσήκοντα
 εἴτε καὶ ψευδῇ· τὸ δὲ μὴ προσγράψαντα ἐπειδὴν τὰς
 εὐθύνας δῶ στεφανοῦν, καὶ ἀνειπεῖν ἐν τῷ θεάτρῳ τὸν
 στέφανον κελεῦσαι, κοινωνεῖν μὲν ἡγοῦμαι καὶ τοῦτο
 τοῖς πεπολιτευμένοις, εἴτε ἄξιός εἰμι τοῦ στεφάνου

καὶ τῆς ἀναρρήσεως τῆς ἐν τούτοις εἴτε καὶ μή, ἔτι μέντοι καὶ τοὺς νόμους δεικτέον εἶναί μοι δοκεῖ, καθ' οὓς ταῦτα γράφειν ἐξῆν τούτῳ. οὕτωςι μὲν ὦ ἄνδρες Ἀθηναῖοι δικαίως καὶ ἀπλῶς τὴν ἀπολογίαν ἔγνωκα ποιεῖσθαι, βαδιοῦμαι δ' ἐπ' αὐτὰ ἃ πέπρακταί μοι. καί με μήδεις ὑπολάβη ἀπαρτᾶν τὸν λόγον τῆς γραφῆς, ἐὰν εἰς Ἑλληνικὰς πράξεις καὶ λόγους ἐμπέσω· ὁ γὰρ διώκων τοῦ ψηφίσματος “ τὸ λέγειν καὶ πράττειν τὰ ἄριστα με ” καὶ γεγραμμένος ταῦτα ὥς οὐκ ἀληθῆ, οὗτός ἐστιν ὁ τοὺς περὶ ἀπάντων τῶν ἐμοὶ πεπολιτευμένων λόγους οἰκείους καὶ ἀναγκαίους τῇ γραφῇ πεποιηκώς.

DEMOSTHENES.

CVI.

ATHENE TO THE EUMENIDES.

Πρόσωθεν ἐξήκουσα κληδόνος βοῇν
ἀπὸ Σκαμάνδρου γῆν καταφθατουμένην,
ἦν δῆτ' Ἀχαιῶν ἄκτορές τε καὶ πρόμοι,
τῶν αἰχμαλώτων χρημάτων λάχος μέγα,
ἐνειμαν αὐτόπρεμνον ἐς τὸ πᾶν ἐμοί,
ἐξαίρετον δώρημα Θεσέως τόκοις·
ἐνθεν διώκους' ἦλθον ἄτρυτον πόδα,
πτερῶν ἄτερ ροιβδοῦσα κόλπον αἰγίδος,
πώλοισ ἀκμαίοις τόνδ' ἐπιζεύξας ὄχον.
καινὴν δ' ὀρώσα τήνδ' ὀμιλίαν χθονὸς
ταρβῶ μὲν οὐδέν, θαῦμα δ' ὄμμασιν πάρα.
τίνες ποτ' ἐστέ; πᾶσι δ' ἐς κοινὸν λέγω,
βρέτας τε τοῦμὸν τῷδ' ἐφημένῳ ξένῳ,
ὕμᾱς θ' ὁμοίας οὐδενὶ σπαρτῶν γένει,

οὐτ' ἐν θεαῖσι πρὸς θεῶν ὁρωμένας
οὐτ' οὖν βροτείοις ἐμφερεῖς μορφώμασι.
λέγειν δ' ἄμορφον ὄντα τοὺς πέλας κακῶς
πρόσω δικαίων ἢδ' ἀποστατεῖ θέμις.

AESCHYLUS.

CVII.

TEMPERANCE AND DESIRE.

ΣΩ. Δεῖ αὖ νοῆσαι ὅτι ἡμῶν ἐν ἐκάστω δύο τινεῖ
ἐστον ἰδέα ἄρχοντε καὶ ἄγοντε, οἷν ἐπόμεθα, ἥ ἂν
ἄγητον, ἡ μὲν ἔμφυτος οὖσα ἐπιθυμία ἡδονῶν, ἄλλη
δὲ ἐπίκτητος δόξα, ἐφιεμένη τοῦ ἀρίστου. τούτῳ δὲ
ἐν ἡμῖν τοτὲ μὲν ὁμονοεῖτον, ἔστι δὲ ὅτε στασιάζετον·
καὶ τοτὲ μὲν ἡ ἑτέρα, ἄλλοτε δὲ ἡ ἑτέρα κρατεῖ.
δόξης μὲν οὖν ἐπὶ τὸ ἄριστον λόγῳ ἀγούσης καὶ
κρατούσης, τῷ κράτει σωφροσύνη ὄνομα· ἐπιθυμίας
δὲ ἀλόγως ἐλκούσης ἐπὶ ἡδονὰς καὶ ἀρξάσης ἐν ἡμῖν,
τῇ ἀρχῇ ὕβρις ἐπωνομάσθη. ὕβρις δὲ δὴ πολυνύ-
νυμον· πολυμελὲς γὰρ καὶ πολυειδές. καὶ τούτων
τῶν ἰδεῶν ἐκπρεπὴς ἡ ἂν τύχη γενομένη τὴν αὐτῆς
ἐπωνυμίαν ἐνομαζόμενον τὸν ἔχοντα παρέχεται,
οὔτε τινὰ καλὴν οὔτε ἐπαξίαν κεκτηῖσθαι. περὶ μὲν
γὰρ ἐδωδὴν κρατοῦσα τοῦ λόγου τοῦ ἀρίστου καὶ
τῶν ἄλλων ἐπιθυμιῶν ἐπιθυμία γαστριμαργία τε,
καὶ τὸν ἔχοντα ταῦτόν τοῦτο κεκλημένον παρέξεται·
περὶ δ' αὖ μέθας τυραννεύουσα, τὸν κεκτημένον
ταύτῃ ἄγουσα, δῆλον οὖν τεύξεται προσρήματος· καὶ
τᾶλλα δὴ τὰ τούτων ἀδελφὰ καὶ ἀδελφῶν ἐπιθυμιῶν
ὀνόματα, τῆς αἰὲ δυναστευούσης ὃ προσήκει καλεῖσθαι

πρόδηλον. ἧς δ' ἔνεκα πάντα τὰ πρόσθεν εἴρηται, σχεδὸν μὲν ἤδη φανερόν, λεχθὲν δὲ ἢ μὴ λεχθὲν πᾶν πως σαφέστερον. ἢ γὰρ ἄνευ λόγου δόξης ἐπὶ τὸ ὀρθὸν ὁρμώσης κρατήσασα ἐπιθυμία, πρὸς ἡδονὴν ἀχθεῖσα κάλλους, καὶ ὑπὸ αὐτῶν ἐαυτῆς συγγενῶν ἐπιθυμιῶν ἐπὶ σωματίων κάλλος, ἐρρωμένως ῥωσθεῖσα, νικήσασα ἀγωγῇ, ἀπ' αὐτῆς τῆς ῥώμης ἐπωνυμίαν λαβοῦσα, ἔρως ἐκλήθη. Ἀτάρ, ὦ φίλε Φαῖδρε, δοκῶ τι σοί, ὥσπερ ἐμαντῶ, θεῖον πάθος πεπονθέναι ;

ΦΑΙ. Πάνυ μὲν οὖν, ὦ Σώκρατες, παρὰ τὸ εἰώθὸς εὐροιά τίς σε εἴληφεν.

PLATO.

CVIII.

ETEOCLES URGED TO PEACE.

ΧΟ. Ὠμοδακῆς σ' ἄγαν ἵμερος ἐξοτρύνει πικρόκαρπον ἀνδροκτασίαν τελεῖν αἵματος οὐ θεμιστοῦ.

ΕΤ. φίλου γὰρ ἐχθρά μοι πατρὸς τέλει' ἀρὰ ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει, λέγουσα κέρδος πρότερον ὑστέρου μόρου.

ΧΟ. ἀλλὰ σὺ μὴ 'ποτρύνου· κακὸς οὐ κεκλήσει βίον εὖ κυρήσας· μελαναιγὶς οὐκ εἶσι δόμους Ἑρινύς, ὅταν ἐκ χερῶν θεοὶ θυσίαν δέχωνται.

ΕΤ. θεοῖς μὲν ἤδη πως παρημελήμεθα, χάρις δ' ἀφ' ἡμῶν ὀλομένων θαυμάζεται· τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον ;

ΧΟ. νῦν ὅτε σοι παρέστακεν· ἐπεὶ δαίμων

λήματος ἐν τροπαία χρονία μετα-
λακτὸς ἴσως ἂν ἔλθοι θαλερωτέρῳ
πνεύματι. νῦν δ' ἔτι ζεῖ.

ΕΤ. ἐξέξεσεν γὰρ Οἰδίπου κατεύγματα·
ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων
ὄψεις, πατρώων χρημάτων दाτήριοι.

ΧΟ. πιθοῦ γυναιξί, καίπερ οὐ στέργων ὅμως.

ΕΤ. λέγοιτ' ἂν ὧν ἄνη τις· οὐδὲ χρὴ μακράν.

ΧΟ. μὴ 'λθης ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.

ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ.

ΧΟ. νίκην γε μέντοι καὶ κακὴν τιμᾷ θεός.

ΕΤ. οὐκ ἄνδρ' ὀπλίτην τοῦτο χρὴ στέργειν ἔπος.

AESCHYLUS.

CIX.

A WILL CASE.

Καὶ ἐπειδὴ τάχιστα ἐτελεύτησεν, ἐντάφια προ-
παρασκευασάμενος τὸ μὲν ἀργύριον ἐμὲ ἐκέλευεν
ἐνεγκεῖν, ὡς τῶν μαρτύρων ἠκούσατε μαρτυρησάντων,
ἀπειληφέναι δὲ παρὰ τοῦδε προσεποιεῖτο, παρ' ἐμοῦ
δὲ οὐκέτι ἤθελεν ἀπολαβεῖν, ὑποπαρωθῶν, ὅπως
ἐκείνος δοκοίη θάπτειν ἀλλὰ μὴ ἐγὼ τὸν πάππον.
ἀμφισβητοῦντος δὲ τούτου καὶ τῆς οἰκίας ταύτης καὶ
τῶν ἄλλων ὧν ἐκείνος κατέλιπε, καὶ οὐδὲν φάσκοντος
καταλελοιπέναι, βιάσασθαι μὲν καὶ τὸν πάππον
μεταφέρειν ἐν ταῖς τοιαύταις ἀκαιρίαις οὐκ ὥμην
δεῖν, τῶν φίλων μοι ταῦτα συγγιγνωσκόντων, συνε-
ποιοῦν δὲ καὶ συνέθαπτον, ἐξ ὧν ὁ πάππος κατέλιπε
τῶν ἀναλωμάτων γιγνομένων. καὶ ταῦτα μὲν οὕτως

ἀναγκασθεὶς ἔπραξα τοῦτον τὸν τρόπον· ὅπως δὲ
 μηδὲν μου ταύτῃ πλεονεκτοῖεν, παρ' ὑμῖν φάσκοντες
 οὐδὲν με εἰς τὴν ταφὴν ἀνηλωκέναι τὸν ἐξηγητὴν
 ἐρόμενος ἐκείνου κελεύσαντος ἀνήλωσα παρ' ἑμαυτοῦ
 καὶ τὰ ἔνατα ἐπήνεγκα ὥς οἶόν τε κάλλιστα πα-
 ρασκευάσας, ἵν' αὐτῶν ἐκκόψαιμι ταύτην τὴν ἱερο-
 συλίαν καὶ μὴ δοκοῖεν οὗτοι μὲν ἀνηλωκέναι πάντα,
 ἐγὼ δὲ οὐδέν, ἀλλ' ὁμοίως κἀγώ. καὶ τὰ μὲν γεγε-
 νημένα καὶ δι' ἃ τὰ πράγματα ταῦτ' ἔχομεν, σχέδον
 τι ταῦτ' ἐστὶν ὧ ἄνδρες· εἰ δὲ εἰδείητε τὴν Διοκλέους
 ἀναισχυντίαν, καὶ περὶ τὰ ἄλλα οἶός ἐστιν· οὐκ ἂν
 ἀπιστήσαι τις τῶν εἰρημένων οὐδενί. οὗτος μὲν γὰρ
 ἔχει τὴν οὐσίαν, ἀφ' ἧς νῦν ἐστὶ λαμπρός, ἀλλοτρίαν,
 ἀδελφῶν τριῶν ὁμομητρίων ἐπικλήρων καταλειφθεισῶν
 αὐτὸν τῷ πατρὶ αὐτῶν εἰσποιήσας, οὐδεμίαν ἐκείνου
 περὶ τούτων ποιησαμένου διαθήκην. ταῖν δὲ ἀδελ-
 φαῖν ταῖν δυοῖν ἐπειδὴ τὰ χρήματα εἰσεπράττετο
 ὑπὸ τῶν ἐκείναις συνοικούντων, τὸν μὲν τὴν πρεσβυ-
 τέραν ἔχοντα κατοικοδομήσας καὶ ἐπιβουλεύσας
 ἡτίμωσε, καὶ γραφὴν ὕβρεως γραφεὶς οὐδέπω τούτων
 δίκην δέδωκε, τῆς δὲ μετ' ἐκείνην γενομένης τὸν
 ἄνδρα ἀποκτεῖναι κελεύσας οἰκέτην ἐκείνον μὲν
 ἐξέπεμψε, τὴν δὲ αἰτίαν εἰς τὴν ἀδελφὴν ἔτρεψε,
 καταπλήξας δὲ ταῖς αὐτοῦ βδελυρίαις προσαφῆρηται
 τὸν υἱὸν αὐτοῦ τὴν οὐσίαν ἐπιτροπεύσας, καὶ κατέχει
 τὸν ἀγρόν, φελλέα δὲ ἐκείνῳ δέδωκε.

CX.

LAMENT OF ION.

Φεῦ, φεῦ· κατ' ὅσσων ὡς ὑγρὸν βάλλω δάκρυ,
 ἐκείσε τὸν νοῦν δοὺς ὅθ' ἡ τεκοῦσά με
 κρυφαῖα νυμφευθεῖσ' ἀπημποῖα λάθρα,
 καὶ μαστὸν οὐχ ὑπέσχεεν· ἀλλ' ἀνώνυμος
 ἐν θεοῦ μελάθροισι εἶχον οἰκέτην βίον.
 τὰ τοῦ θεοῦ μὲν χρηστά, τοῦ δὲ δαίμονος
 βαρέα· χρόνον γὰρ ὃν μ' ἐχρῆν ἐν ἀγκάλαις
 μητρὸς τρυφῆσαι καὶ τι τερφθῆναι βίου,
 ἀπεστερήθην φιλτάτης μητρὸς τροφῆς,
 τλήμων δὲ χῆ' τεκοῦσά μ', ὡς ταῦτ' ὅν πάθος
 πέπονθε, παιδὸς ἀπολέσασα χαρμονάς.
 καὶ νῦν λαβὼν τήνδ' ἀντίπηγ' οἶσω θεῶ,
 ἀνάθημ', ἔν' εὖρω μηδὲν ὦν οὐ βούλομαι.
 εἰ γάρ με δούλη τυγχάνει τεκοῦσά τις
 εὐρεῖν κάκιον μητέρ' ἢ σιγῶντ' ἔαν.
 ὦ Φοῖβε, ναοῖς ἀνατίθημι τήνδε σοῖς.
 καίτοι τί πάσχω; τοῦ θεοῦ προθυμία
 πολεμῶ, τὰ μητρὸς σύμβολ' ὅς γ' ἔσωσε μοι.

EURIPIDES.

CXI.

A BORE.

Ἡ δὲ ἀδολεσχία ἐστὶ μὲν διήγησις λόγων μακρῶν
 καὶ ἀπροβουλεύτων· ὁ δὲ ἀδολέσχης τοιοῦτός ἐστιν,
 οἷος, ὃν μὴ γιγνώσκει, τούτῳ παρακαθεζόμενος πλη-
 σίον, πρῶτον μὲν τῆς ἑαυτοῦ γυναικὸς εἰπεῖν ἐγκώ-
 μιον· εἶτα δὲ τῆς νυκτὸς εἶδεν ἐνύπνιον, τοῦτο

διηγῆσασθαι· εἰθ' ὧν εἶχεν ἐπὶ τῷ δείπνῳ τὰ καθ' ἕκαστα διεξελθεῖν. εἵτα δὴ προσχωροῦντος τοῦ πράγματος λέγειν, ὡς πολὺ πονηρότεροί εἰσιν οἱ νῦν ἄνθρωποι τῶν ἀρχαίων· καὶ ὡς ἄξιοι γεγόνασιν οἱ πυροὶ ἐν τῇ ἀγορᾷ· καὶ ὡς πολλοὶ ἐπιδημοῦσι ξένοι· καὶ τὴν θάλατταν ἐκ τῶν Διονυσίων πλώϊμον εἶναι· καὶ εἰ ποιήσειεν ὁ Ζεὺς ὕδωρ πλεῖον τὰ ἐν τῇ γῇ βελτίῳ ἔσσεσθαι· καὶ ὅτι ἀγρὸν εἰς νέωτα γεωργήσει· καὶ ὡς χαλεπὸν ἐστὶ τὸ ζῆν· καὶ ὡς Δάμιππος μυστηρίοις μεγίστην δᾶδα ἔστησε· καὶ “πόσοι εἰσὶ κίονες τοῦ Ὀιδείου,” καὶ “χθὲς ἡμεῖς,” καὶ “τίς ἐστὶν ἡμέρα σήμερον;” καὶ ὡς Βοηδρομῶνος μὲν ἐστὶ τὰ μυστήρια, Ποσειδεῶνος δὲ τὰ κατ' ἀγροὺς Διονύσια· καὶ ἂν ὑπομείνῃ τις αὐτόν, μὴ ἀφίστασθαι. παρασείσαντα δὲ χρὴ τοὺς τοιούτους τῶν ἀνθρώπων καὶ διαράμενον ἀπαλλάττεσθαι, ὅστις ἀπύρετος βούλεται εἶναι· ἔργον γὰρ συναρκεῖσθαι τοῖς μήτε σχολὴν μήτε σπουδὴν διαγιγνώκουσιν.

THEOPHRASTUS.

CXII.

SPECIAL KNOWLEDGE v. COMMON SENSE.

Τοιόνδε οἶον εἰ πάντες περὶ αὐτῶν διανοηθεῖμεν ὅτι δεινότατα ὑπ' αὐτῶν πάσχομεν. ὃν μὲν γὰρ ἂν ἐθελήσωσιν ἡμῶν τούτων ἐκάτεροι σώζειν, ὁμοίως δὴ σώζουσιν, ὃν δ' ἂν λωβᾶσθαι βουλευθῶσι, λωβῶνται τέμνοντες καὶ κάοντες καὶ προστάττοντες ἀναλώματα φέρειν παρ' ἑαυτοὺς οἶον φόρους, ὧν σμικρὰ μὲν εἰς τὸν κάμνοντα καὶ οὐδὲν ἀναλίσκουσι, τοῖς δὲ ἄλλοις

αὐτοί τε καὶ οἱ οἰκέται χρώνται· καὶ δὴ καὶ τελευ-
 τῶντες ἢ παρὰ ξυγγενῶν ἢ παρὰ τινων ἐχθρῶν τοῦ
 κάμνοντος χρήματα μισθὸν λαμβάνοντες ἀποκτιν-
 νύασιν· οἱ τ' αὖ κυβερνῆται μυρία ἕτερα τοιαῦτα
 ἐργάζονται; καταλείποντές τε ἕκ τινος ἐπιβουλῆς ἐν
 ταῖς ἀναγωγαῖς ἐρήμους, καὶ σφάλματα ποιοῦντες
 ἐν τοῖς πελάγεσιν ἐκβάλλουσιν εἰς τὴν θάλατταν,
 καὶ ἕτερα κακουργοῦσιν. εἰ δὴ τοιαῦτα διανοηθέντες
 βουλευσαίμεθα περὶ αὐτῶν βουλήν τινα, τούτων τῶν
 τεχνῶν μηκέτι ἐπιτρέπειν ἄρχειν αὐτοκράτορι μηδε-
 τέρα μήτ' οὖν δούλων μήτ' ἐλευθέρων, ξυλλέξαι δὲ
 ἐκκλησίαν ἡμῶν αὐτῶν, ἢ ξύμπαντα τὸν δῆμον ἢ τοὺς
 πλουσίους μόνον, ἐξεῖναι δὲ καὶ ιδιωτῶν καὶ τῶν
 ἄλλων δημιουργῶν περὶ τε πλοῦ καὶ περὶ νόσων
 γνώμην ξυμβαλέσθαι, καὶ ὅ, τι χρὴ τοῖς φαρμάκοις
 ἡμᾶς καὶ τοῖς ἱατρικοῖς ὀργάνοις πρὸς τοὺς κάμ-
 νοντας χρῆσθαι καὶ δὲ καὶ τοῖς πλοίοις τε αὐτοῖς καὶ
 τοῖς ναυτικοῖς ὀργάνοις εἰς τὴν τῶν πλοίων χρεῖαν καὶ
 περὶ τοὺς κινδύνους τοὺς τε πρὸς αὐτὸν τὸν τῶν πλοῦν
 ἀνέμων καὶ θαλάττης πέρι καὶ πρὸς τὰς τοῖς λησταῖς
 ἐντεύξεις καὶ ἐὰν ναυμαχεῖν ἄρα δέη που μακροῖς
 πλοίοις πρὸς ἕτερα τοιαῦτα τὰ δὲ τῷ πλήθει δόξαντα
 περὶ τούτων εἴτε τινῶν ἱατρῶν καὶ κυβερνητῶν εἴτ'
 ἄλλων ιδιωτῶν ξυμβουλευόντων, γράψαντας ἐν κύρ-
 βεσί τισι καὶ στήλαις, τὰ δὲ καὶ ἄγραφα πάτρια
 θεμένους ἔθη, κατὰ ταῦτ' ἤδη πάντα τὸν ἔπειτα
 χρόνον ναυτίλλεσθαι καὶ τὰς τῶν καμνόντων θερα-
 πείας ποιεῖσθαι.

CXIII.

FAITH UNFAITHFUL.

- N. Παπαῖ. τί δῆτ' ἂν δρῶμ' ἐγὼ τούνθενδε γε ;
 Φ. τί δ' ἐστίν, ὦ παῖ ; ποῖ ποτ' ἐξέβης λόγῳ ;
 N. οὐκ οἶδ', ὅποι χρὴ τᾶπορον τρέπειν ἔπος.
 Φ. ἀπορεῖς δὲ τοῦ σύ ; μὴ λέγ', ὦ τέκνον, τάδε.
 N. ἀλλ' ἐνθάδ' ἤδη τοῦδε τοῦ πάθους κυρῶ.
 Φ. οὐ δὴ σε δυσχέρεια τοῦ νοσήματος
 ἔπεισεν ὥστε μή μ' ἄγειν ναύτην ἔτι ;
 N. ἅπαντα δυσχέρεια, τὴν αὐτοῦ φύσιν
 ὅταν λιπὼν τις δρᾷ τὰ μὴ προσεικότα.
 Φ. ἀλλ' οὐδὲν ἔξω τοῦ φυτεύσαντος σύ γε
 δρᾶς οὐδὲ φωνεῖς, ἐσθλὸν ἄνδρ' ἐπωφελῶν.
 N. αἰσχροὺς φανούμαι· τοῦτ' ἀνιῶμαι πάλαι.
 Φ. οὐκ οὖν ἐν οἷς γε δρᾶς· ἐν οἷς δ' αὐδᾶς ὀκνῶ.
 N. ὦ Ζεῦ, τί δράσω ; δεύτερον ληφθῶ κακός,
 κρύπτων θ' ἂ μὴ δεῖ καὶ λέγων αἰσχιστ' ἐπῶν ;
 Φ. ἀνὴρ ὅδ', εἰ μὴ 'γὼ κακὸς γνώμην ἔφυν,
 προδοὺς μ' εἴοικε κάκλιπὼν τὸν πλοῦν στελεῖν.
 N. λιπὼν μὲν οὐκ ἔγωγε, λυπηρῶς δὲ μὴ
 πέμπω σε μάλλον, τοῦτ' ἀνιῶμαι πάλαι.
 Φ. τί ποτε λέγεις, ὦ τέκνον ; ὥς οὐ μαυθάνω.
 N. οὐδέν σε κρύψω. δεῖ γὰρ ἐς Τροίαν σε πλεῖν
 πρὸς τοὺς Ἀχαιοὺς καὶ τὸν Ἀτρείδων στόλον.

SOPHOCLES.

CXIV.

ALL THAT COULD BE DONE BY WORDS.

Ταῦτ' οὖν ἀπαιτεῖς παρ' ἐμοῦ, καὶ οὐκ αἰσχύνεις
 τὸν αὐτὸν εἰς τε μαλακίαν σκώπτων καὶ τῆς Φιλίππου

δυνάμεως ἀξιῶν ἓνα ὄντα κρείττω γενέσθαι ; καὶ ταῦτα τοῖς λόγοις ; τίνος γὰρ ἄλλου κύριος ἦν ἐγώ ; οὐ γὰρ τῆς γε ἐκάστου ψυχῆς, οὐδὲ τῆς τύχης τῶν παραταξαμένων, οὐδὲ τῆς στρατηγίας, ἧς ἔμ' ἀπαιτεῖς εὐθύνας· οὕτω σκαιὸς εἶ. ἀλλὰ μὴν ὧν γ' ἂν ὁ ῥήτωρ ὑπεύθυνος εἴη, πᾶσαν ἐξέτασιν λαμβάνετε. οὐ παραιτοῦμαι. τίνα οὖν ἐστὶ ταῦτα ; ἰδεῖν τὰ πράγματα ἀρχόμενα καὶ προαισθέσθαι καὶ προειπεῖν τοῖς ἄλλοις. ταῦτα πέπρακταί μοι. καὶ ἔτι τὰς ἐκασταχοῦ βραδυτήτας ὅκνους ἀγνοίας φιλονεικίας, ἃ πολιτικὰ ταῖς πόλεσι πρόσσεστιν ἀπάσαις καὶ ἀναγκαῖα ἀμαρτήματα, ταῦθ' ὥς εἰς ἐλάχιστα συστεῖλαι, καὶ τοῦναντίον εἰς ὁμόνοιαν καὶ φιλίαν καὶ τοῦ τὰ δέοντα ποιεῖν ὁρμὴν προτρέψαι. καὶ ταῦτά μοι πάντα πεποίηται, καὶ οὐδεὶς μὴ ποθ' εὖρη κατ' ἐμὲ οὐδὲν ἐλλειφθέν. εἰ τοίνυν τις ἔροιτο ὄντιν οὖν, τίσι τὰ πλείστα Φίλιππος ὧν κατέπραξε διωκήσατο, πάντες ἂν εἴποιεν τῷ στρατοπέδῳ καὶ τῷ διδόναι καὶ διαφθείρειν τοὺς ἐπὶ τῶν πραγμάτων. οὐκοῦν τῶν μὲν δυνάμεων οὔτε κύριος οὔθ' ἡγεμὼν ἦν ἐγώ, ὥστε οὐδ' ὁ λόγος τῶν κατὰ ταῦτα πραχθέντων πρὸς ἐμέ. καὶ μὴν τῷ διαφθαρῆναι χρήμασιν ἢ μὴ κεκράτηκα Φιλίππου· ὥσπερ γὰρ ὁ ὠνούμενος νενίκηκε τὸν λαβόντα, ἔαν πρίηται, οὕτως ὁ μὴ λαβὼν καὶ διαφθαρεὶς νενίκηκε τὸν ὠνούμενον. ὥστε ἀήττητος ἡ πόλις τὸ κατ' ἐμέ.

CXV.

PHAEDRA'S REVENGE.

Τί τέρμα τόλμης καὶ θράσους γενήσεται ;
 εἰ γὰρ κατ' ἀνδρὸς βίοντος ἐξογκώσεται,
 ὁ δ' ὕστερος τοῦ πρόσθεν εἰς ὑπερβολὴν
 πανοῦργος ἔσται, θεοῖσι προσβαλεῖν χθονὶ
 ἄλλην δεήσει γαῖαν, ἢ χωρήσεται
 τοὺς μὴ δίκαιους καὶ κακοὺς πεφυκότας.
 σκέψασθε δ' ἐς τόνδ', ὅστις ἐξ ἐμοῦ γεγώς
 ἦσχυνε τὰμὰ λέκτρα, κάξελεγχέται
 πρὸς τῆς θανούσης ἐμφανῶς κάκιστος ὢν.
 δεῖξον δ', ἐπειδὴ γ' ἐς μίασμ' ἐλήλυθας,
 τὸ σὸν πρόσωπον δεῦρ' ἐναντίον πατρί.
 σὺ δὴ θεοῖσιν, ὥς περισσὸς ὢν ἀνὴρ,
 σύνει ; σὺ σώφρων καὶ κακῶν ἀκήρατος ;
 οὐκ ἂν πιθοίμην τοῖσι σοῖς κόμποις ἐγώ,
 θεοῖσι προσθεὶς ἀμαθίαν φρονεῖν κακῶς.
 ἤδη νυν αὔχει καὶ δι' ἀψύχου βορᾶς
 σίτοις καπήλευ', Ὀρφέα τ' ἄνακτ' ἔχων
 βάκχευε, πολλῶν γραμμάτων τιμῶν καπνούς·
 ἐπεὶ γ' ἐλήφθης.

EURIPIDES.

CXVI.

AESCHINES AND THE AMPHICTYONS.

Μεταπεμψάμενος δέ με ὁ ἱερομνήμων ἡξίου εἰσελ-
 θεῖν εἰς τὸ συνέδριον καὶ εἰπεῖν τι πρὸς τοὺς Ἀμφικ-
 τύονας ὑπὲρ τῆς πόλεως, καὶ αὐτὸν οὕτω προηρη-
 μένον· ἀρχομένου δέ μου λέγειν καὶ προθυμότερόν

πως εἰσεληλυθότος εἰς τὸ συνέδριον, τῶν ἄλλων
 πυλαγόρων μεθεστηκότων, ἀναβοήσας τις τῶν Ἀμ-
 φισσέων, ἄνθρωπος ἀσελγέστατος καὶ (ὡς ἐμοὶ ἐφαί-
 νετο) οὐδεμιᾶς παιδείας μετεσχηκώς, ἴσως δὲ καὶ
 δαιμονίου τινὸς ἐξαμαρτάνειν αὐτὸν προαγομένου,
 “ἀρχὴν δέ γε,” ἔφη, “ὦ ἄνδρες Ἕλληνες, εἰ ἐσω-
 φρονεῖτε, οὐδ’ ἂν ὠνομάζετο τοὔνομα τοῦ δήμου τῶν
 Ἀθηναίων ἐν ταῖσδε ταῖς ἡμέραις, ἀλλ’ ὡς ἐναγεῖς
 ἐξήγετε ἐκ τοῦ ἱεροῦ.” ἅμα δὲ ἐμέμνητο τῆς τῶν
 Φωκέων συμμαχίας, ἣν ὁ Κρωβύλος ἐκείνος ἔγραψε
 καὶ ἀλλὰ πολλὰ καὶ δυσχερῆ κατὰ τῆς πόλεως
 διεξήει λέγων, ἃ ἐγὼ οὔτε τοτ’ ἐκαρτέρουν ἀκούων
 οὔτε νῦν ἡδέως μέμνημαι αὐτῶν. ἀκούσας δὲ οὕτω
 παρωξύνθην ὡς οὐδεπώποτ’ ἐν τῷ ἐμαντοῦ βίῳ. καὶ
 τοὺς μὲν ἄλλους λόγους ὑπερβήσομαι· ἐπῆλθε δέ μοι
 ἐπὶ τὴν γνώμην μνησθῆναι τῆς τῶν Ἀμφισσέων
 περὶ τὴν γῆν τὴν ἱερὰν ἀσεβείας, καὶ αὐτόθεν ἐστη-
 κὼς ἐδείκνυον τοῖς Ἀμφικτύοσι· ὑποκεῖται γὰρ τὸ
 Κιρραῖον πεδίον τῷ ἱερῷ καὶ ἔστιν εὐσύνοπτον.
 “ὁρᾶτε,” ἔφη, “ὦ ἄνδρες Ἀμφικτύονες, ἐξειργασμένον
 τοῦτο τὸ πεδίον ὑπὸ τῶν Ἀμφισσέων καὶ κεραμεῖα
 ἐνφοδομημένα καὶ αὖλια· ὁρᾶτε τοῖς ὀφθαλμοῖς τὸν
 ἐξάγιστον καὶ ἐπάρατον λιμένα τετειχισμένον· ἵστε
 τούτους αὐτοὶ (καὶ οὐδὲν ἐτέρων δεῖσθε μαρτύρων)
 τέλη πεπραχότας καὶ χρήματα λαμβάνοντας ἐκ τοῦ
 ἱεροῦ λιμένος. σκοπεῖτε δὲ ποία φωνῇ, ποία ψυχῇ,
 ποίοις ὄμμασι, τίνα τόλμαν κτησάμενοι τὰς ἱκεσίας
 ποιήσεσθε, τούτους παρέντες ἀτιμωρήτους τοὺς

ἐναγεῖς καὶ ταῖς ἄραις ἐνόχους. οὐ γὰρ δι' αἰνιγμάτων ἀλλ' ἐναργῶς γέγραπται ἐν τῇ ἀρχῇ κατὰ τε τῶν ἀσεβησάντων, ἃ χρὴ παθεῖν αὐτούς, καὶ κατὰ τῶν ἐπιτρεψάντων, καὶ τελευταῖον ἐν τῇ ἀρχῇ γέγραπται, μῆδ' ὁσίως θύσαιεν οἱ μὴ τιμωροῦντες, φησί, τῷ Ἀπόλλωνι μῆδὲ τῇ Ἀρτεμίδι, μῆδὲ δέξαιντο αὐτῶν τὰ ἱερά."

AESCHINES.

CXVII.

FIGHT FOR PATROCLUS' CORPSE.

ὦς οἳ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολεμοῖο νῆας ἐπὶ γλαφυράς. ἐπὶ δὲ πόλεμος τέτατό σφιν ἄγριος ἡὔτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἴκοι ἐν σέλαϊ μεγάλα· τὸ δ' ἐπιβρέμει ἰς ἀνέμοιο. ὥς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητῶν ἀζηχῆς ὀρυμαγδὸς ἐπήϊεν ἐρχομένοισιν. οἳ δ', ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες ἔλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν ἢ δοκὸν ἢ δόρυ μέγα νήϊον· ἐν δέ τε θυμὸς τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἰδρῷ σπευδόντεσσιν· ὥς οἳ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὀπισθεν Αἴαντ' ἰσχανέτην, ὥστε πρῶν ἰσχάνει ὕδωρ ὑλῆεις, πεδίοιο διαπρύσιον τετυχηκώς, ὅστε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησι, πλάζων· οὐδέ τί μιν σθένει ῥήγνῦσι ῥέοντες· ὥς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω

Τρώων· οἱ δ' ἄμ' ἔποντο, δύω δ' ἐν τοῖσι μαλίστα,
 Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἑκτωρ.
 τῶν δ' ὥς τε ψαρῶν νέφος ἔρχεται ἢ κολοιῶν,
 οὐλον κεκλήγοντες, ὅτε προῖδωσιν ἰόντα
 κίρκον, ὃ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
 ὥς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἑκτορι κοῦροι Ἀχαιῶν
 οὐλον κεκλήγοντες ἴσαν, λήθοντο δὲ χάρμης.

HOMER.

CXVIII.

FOLLOWERS OF HERACLEITUS.

ΣΩ. Προσιτέον οὖν ἐγγυτέρω, ὥς ὁ ὑπὲρ Πρωταγόρου λόγος ἐπέταττε, καὶ σκεπτέον τὴν φερομένην ταύτην οὐσίαν διακρουόντα, εἴτε ὑγιὲς εἴτε σαθρὸν φθέγγεται. μάχη δ' οὖν περὶ αὐτῆς οὐ φαύλη οὐδ' ὀλίγοις γέγονε.

Θ. Πολλοῦ καὶ δεῖ φαύλη εἶναι, ἀλλὰ περὶ μὲν τὴν Ἰωνίαν καὶ ἐπιδίδωσι πάμπολυ. οἱ γὰρ τοῦ Ἑρακλείτου ἐταῖροι χορηγοῦσι τούτου τοῦ λόγου μάλα ἐρρωμένως.

ΣΩ. Τῷ τοι, ὦ φίλε Θεόδωρε, μᾶλλον σκεπτέον καὶ ἐξ ἀρχῆς, ὥσπερ αὐτοὶ ὑποτείνονται.

Θ. Παντάπασι μὲν οὖν. καὶ γάρ, ὦ Σώκρατες, περὶ τούτων τῶν Ἑρακλειτείων, ἢ ὥσπερ σὺ λέγεις Ὀμηρείων, καὶ ἔτι παλαιότερων, αὐτοῖς μὲν τοῖς περὶ τὴν Ἑφεσον, ὅσοι προσποιῶνται ἔμπειροι εἶναι, οὐδὲν μᾶλλον οἷόν τε διαλεχθῆναι ἢ τοῖς οἰστρώσιν. ἀτεχνῶς γὰρ κατὰ τὰ συγγράμματα φέρονται, τὸ δὲ ἐπιμεῖναι ἐπὶ λόγῳ καὶ ἐρωτήματι καὶ ἡσυχίως ἐν μέρει ἀποκρίνασθαι καὶ ἐρέσθαι ἥττον αὐτοῖς ἐνὶ ἡ τὸ

μηδέν· μάλλον δὲ ὑπερβάλλει τὸ οὐδ' οὐδὲν πρὸς τὸ
 μηδὲ σμικρὸν ἐνεῖναι τοῖς ἀνδράσιν ἡσυχίας· ἀλλ' ἄν
 τινά τι ἔρῃ, ὥσπερ ἐκ φαρέτρας ῥηματίσκια αἰνιγμα-
 τώδη ἀνασπῶντες ἀποτοξεύουσι, καὶ τούτου ζητῆς λό-
 γον λαβεῖν, τί εἶρηκεν, ἐτέρῳ πεπλήξει καὶ νῶς μετω-
 νομασμένῳ, περανεῖς δὲ οὐδέποτε οὐδὲν πρὸς οὐδένα
 αὐτῶν· οὐδέ γε ἐκεῖνοι αὐτοὶ πρὸς ἀλληλοῦς, ἀλλ' εὖ
 πάνυ φυλάττουσι τὸ μηδὲν βέβαιον ἔαν εἶναι μήτ' ἐν
 λόγῳ μήτ' ἐν ταῖς αὐτῶν ψυχαῖς, ἡγούμενοι ὥς ἐμοὶ
 δοκεῖ, αὐτὸ στάσιμον εἶναι· τούτῳ δὲ πάνυ πολεμοῦσι,
 καὶ καθ' ὅσον δύνανται πανταχόθεν ἐκβάλλουσιν.

PLATO.

CXIX.

FALSE TALE OF ORESTES' DEATH.

Ἡμεῖς δὲ πατρὸς τύμβον, ὥς ἐφίετο,
 λοιβαῖς τε πρῶτον καὶ κατατόμοις χλιδαῖς
 στέψαντες, εἴτ' ἄψορρον ἥξομεν πάλιν,
 τύπωμα χαλκόπλευρον ἡρμένοι χεροῖν,
 ὃ καὶ σὺν θάμνοις οἶσθά που κεκρυμμένον,
 ὅπως λόγῳ κλέπτοντες, ἡδεῖαν φάτιν
 φέρωμεν αὐτοῖς, τοῦμὸν ὥς ἔρρει δέμας
 φλογιστὸν ἤδη καὶ κατηνθρακωμένον.
 τί γάρ με λυπεῖ τοῦθ' ὅταν λόγῳ θανὼν
 ἔργοισι σωθῶ, κάξενέγκωμαι κλέος;
 δοκῶ μὲν οὐδὲν ῥῆμα σὺν κέρδει κακόν.
 ἤδη γὰρ εἶδον πολλάκις καὶ τοὺς σοφοὺς
 λόγῳ μάτην θνήσκοντας· εἴθ', ὅταν δόμους
 ἔλθωσιν αὖθις, ἐκτετίμηνται πλέον.

ὥς καὶ μὲν ἐπαυχῶ τῇσδε τῆς φήμης ἅπο
 δεδορκότ' ἐχθροῖς ἄστρον ὥς λάμψειν ἔτι.
 ἀλλ' ὦ πατρώα γῆ, θεοὶ τ' ἐγχώριοι,
 δέξασθέ μ' εὐτυχοῦντα ταῖσδε ταῖς ὁδοῖς,
 σύ τ' ὦ πατρῶον δῶμα· σοῦ γὰρ ἔρχομαι
 δίκη καθαρτῆς, πρὸς θεῶν ὠρμημένος·
 καὶ μή μ' ἄτιμον τῇσδ' ἀποστείλητε γῆς,
 ἀλλ' ἀρχέπλουτον καὶ καταστάτην δόμων.

SOPHOCLES.

CXX.

ABIDE BY THE LAW.

Οἶομαι τοίνυν αὐτὸν οὐδ' ἐκείνων ἀφέξεσθαι τῶν
 λόγων, ὅτι ταῦτα πάντ' αὐτῷ διὰ τὰς εἰσπράξεις
 γέγονεν, ἃς ὑπὲρ ὑμῶν ὀλίγους εἰσπράξαι φήσει
 πολλὰ χρήματα ἀναιδῶς οὐ τιθέντας. καὶ κατη-
 γορήσει τούτων, πρᾶγμα ῥᾶδιον οἶμαι διαπραξά-
 μενος, τῶν μὴ τιθέντων τὰς εἰσφοράς, καὶ φήσει
 πᾶσαν ἄδειαν ἔσεσθαι τοῦ μὴ τιθέναι τὰς εἰσφοράς,
 εἰ καταψηφιεῖσθε αὐτοῦ. ὅτι τοίνυν οὐδ' εἰ φανερώς
 ἔμελλεν ἄλόντος τούτου μηδεὶς εἰσοίσειν μηδ' ἐθε-
 λήσειν εἰσπράττειν, οὐδ' οὕτως ἀποψηφιστέον, ἐκ
 τῶνδε γνώσεσθε. ὑμῖν παρὰ τὰς εἰσφοράς τὰς ἀπὸ
 Ναυσινίκου, παρ' ἴσως τάλαντα τριακόσια ἢ μικρῷ
 πλείω, ἐλλείματα τέτταρα καὶ δέκα ἐστὶ τάλαντα, ὧν
 ἐπτά οὗτος εἰσέπραξεν, ἐγὼ δὲ τίθημι ἅπαντα. ἐπὶ
 μὲν δὴ τοὺς ἐκόντας τιθέντας οὐ δεῖσθε Ἀνδροτίωνος,
 ἐπὶ δὲ τοὺς ἐλλείποντας. ἔστι τοίνυν ὑμῖν νυνὶ
 σκεπτέον εἰ τοσούτου τιμᾶσθε τὴν πολιτείαν καὶ

τοὺς κειμένους νόμους καὶ τὸ εὐορκεῖν· εἰ γὰρ ἀποψηφιεῖσθε τούτου φανερώς οὕτω παρὰ τοὺς νόμους εἰρηκότος, δόξετε πᾶσι τὰ χρήματα ταῦτα ἀντὶ τῶν νόμων καὶ τῆς εὐορκίας ῥῆσθαι. ἃ οὐδ' ἂν εἰ παρ' ἑαυτοῦ δοίη τις ὑμῖν, λαβεῖν ἄξιον, μή τί γε ἐφ' ᾧ ἑτέρους εἰσπράττειν.

DEMOSTHENES.

CXXI.

CLEON ON HIS TRIAL.

ΚΛ. Οὐκουν δεινὸν ταυτί σε λέγειν δῆτ' ἔστ' ἐμέ
καὶ διαβάλλειν

πρὸς Ἀθηναίους καὶ τὸν δῆμον, πεποιηκότα
πλείονα χρηστὰ
νῆ τὴν Δήμητρα Θεμιστοκλέους πολλῶ περὶ
τὴν πόλιν ἤδη;

ΑΛΛ. ὦ πόλις Ἀργούς, κλύεθ' οἷα λέγει. σὺ Θε-
μιστοκλεῖ ἀντιφερίζεις;

ὃς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν ἐύρων
ἐπιχειλῇ,

καὶ πρὸς τούτοις ἀριστώσῃ τὸν Πειραιᾶ προσ-
έμαξεν,

ἀφελὼν τ' οὐδὲν τῶν ἀρχαίων ἰχθῦς καινοὺς
παρέθηκε.

σὺ δ' Ἀθηναίους ἐζήτησας μικροπολίτας
ἀποφῆναι

διατειχίζων καὶ χρησμοδῶν, ὃ Θεμιστοκλεῖ
ἀντιφερίζων.

κάκεινος μὲν φεύγει τὴν γῆν, σὺ δ' Ἀχιλ-
λείων ἀπομάττει.

ΚΑ. οὐκ οὖν ταυτὶ δεινὸν ἀκούειν, ὦ Δῆμ', ἐστὶν μὲν
 ὑπὸ τούτου,
 ὅτιή σε φιλῶ ; ΔΗ. παῦ παῦ, οὗτος, καὶ
 μὴ σκέρβολλε πονηρά.
 πολλοῦ δὲ πολὺν με χρόνον καὶ νῦν ἐλελή-
 θεις ἐγκρυφιάζων.

ARISTOPHANES.

CXXII.

EDUCATION RESPONSIBLE FOR CHARACTER.

Εἰ μὴ οἶόν τε ἦν πόλιν εἶναι, εἰ μὴ πάντες αὐληταὶ
 ἡμεν, ὁποῖός τις ἐδύνατο ἕκαστος, καὶ τοῦτο καὶ ἰδίᾳ
 καὶ δημοσίᾳ πᾶς πάντα καὶ ἐδίδασκε καὶ ἐπέπληττε
 τὸν μὴ καλῶς αὐλοῦντα, καὶ μὴ ἐφθόνει τούτου, ὥσπερ
 νῦν τῶν δικαίων καὶ τῶν νομίμων οὐδεὶς φθονεῖ οὐδ'
 ἀποκρύπτεται ὥσπερ τῶν ἄλλων τεχνημάτων—
 λυσιτελεῖ γάρ, οἶμαι, ἡμῖν ἢ ἀλλήλων δικαιοσύνη
 καὶ ἀρετή· διὰ ταῦτα πᾶς παντὶ προθύμως λέγει
 καὶ διδάσκει καὶ τὰ δίκαια καὶ τὰ νόμιμα—εἰ οὖν
 οὕτω καὶ ἐν αὐλήσει πᾶσαν προθυμίαν καὶ ἀφθονίαν
 εἴχομεν ἀλλήλους διδάσκειν, οἷε ἂν τι, ἔφη, μᾶλλον,
 ὦ Σώκρατες, τῶν ἀγαθῶν αὐλητῶν ἀγαθοὺς αὐλητὰς
 τοὺς υἱεῖς γίγνεσθαι ἢ τῶν φαύλων ; οἶμαι μὲν οὐ,
 ἀλλὰ ὅτου ἔτυχεν ὁ υἱὸς εὐφυέστατος γενόμενος εἰς
 αὐλησιν, οὗτος ἂν ἐλλόγιμος ηὔξήθη, ὅτου δὲ ἀφυής,
 ἀκλεής· καὶ πολλάκις μὲν ἀγαθοῦ αὐλητοῦ φαῦλος
 ἂν ἀπέβη, πολλάκις δ' ἂν φαύλου ἀγαθός. ἀλλ'
 οὖν αὐληταὶ γοῦν πάντες ἦσαν ἱκανοὶ ὥς πρὸς τοὺς
 ἰδιώτας καὶ μηδὲν αὐλήσεως ἐπαῖοντας. οὕτως οἷον

καὶ νῦν, ὅστις σοι ἀδικώτατος φαίνεται ἄνθρωπος
 τῶν ἐν νόμοις καὶ ἀνθρώποις τεθραμμένων, δίκαιον
 αὐτὸν εἶναι καὶ δημιουργὸν τούτου τοῦ πράγματος,
 εἰ δέοι αὐτὸν κρίνεσθαι πρὸς ἀνθρώπους, οἷς μήτε
 παιδεία ἐστὶ μήτε δικαστήρια μήτε νόμοι, μηδὲ
 ἀνάγκη μηδεμία διὰ πάντος ἀναγκάζουσα ἀρετῆς
 ἐπιμελεῖσθαι, ἀλλ' εἶεν ἄγριοί τινες, οἷοίπερ οὐς
 πέρυσι Φερεκράτης ὁ ποιητῆς ἐδίδαξεν ἐπὶ Ληναίῳ.
 ἦ σφόδρα ἐν τοῖς τοιούτοις ἀνθρώποις γενόμενος,
 ὥσπερ οἱ ἐν ἐκείνῳ τῷ χορῷ μισάνθρωποι, ἀγαπή-
 σαις ἄν, εἰ ἐντύχοις Εὐρυβάτῳ καὶ Φρυνώνδῃ, καὶ
 ἀνολοφύραι' ἂν ποθῶν τὴν τῶν ἐνθάδε ἀνθρώπων
 πονηρίαν.

PLATO.

CXXIII.

- THE ORACLES ARE DUMB.

Ἔτι μιν ἔτι βρέφος, ἔτι φίλας
 ἐπὶ ματέρος ἀγκάλαισι θρώσκων
 ἔκανες, ὦ Φοῖβε, μαντείων δ' ἐπέβας ζαθέων,
 τρίποδί τ' ἐν χρυσέῳ θάσσεις, ἐν ἀψευδεῖ θρόνῳ
 μαντείας βροτοῖς
 θεσφάτων νέμων
 ἀδύτων ὑπο Κασταλίας ῥέεθρων
 γείτων, μέσον γὰρ ἔχων μέλαθρον.
 Θέμιν δ' ἐπεὶ γὰρ ἰὼν
 παῖδ' ἀπενάσσατο *
 * * ἀπὸ ζαθέων
 χρηστηρίων, νύχια

χθὼν ἔτεκνώσατο φάσματ' ὀνείρων,
 οἳ πολέσιν μερόπων τά τε πρῶτα
 τά τ' ἔπειθ' ἅ τ' ἔμελλε τυχεῖν
 ὑπνου κατὰ δνοφερὰς
 γὰρ εὐνὰς φράζον. Γαῖα δὲ τὰν
 μαντείων ἀφείλετο τιμὰν
 Φοῖβον φθόνῳ θυγατρός.
 ταχύπους δ' ἐς Ὀλυμπον ὄρμαθεις ἄναξ
 χέρα παιδνὸν ἔλιξεν ἐκ Διὸς θρόνων,
 Πυθίων δόμων
 χθονίαν ἀφελεῖν μῆνιν νύχιον.
 γέλασε δ', ὅτι τέκος ἄφαρ ἔβα
 πολύχρυσά θέλων λατρεύματα σχεῖν·
 ἐπὶ δ' ἔσεισεν κόμαν παῦσαι νυχίους ἐνοπὰς,
 ἀπὸ δὲ μαντοσύναν νυκτωπὸν ἐξείλεν βροτῶν,
 καὶ τιμὰς πάλιν
 θῆκε Λοξία,
 πολυάνορι δ' ἐν ξενόεντι θρόνῳ
 θάρση βροτοῖς θεσφάτων ἀοιδαῖς.

EURIPIDES.

CXXIV.

CORINTHIANS DEMAND WAR WITH ATHENS.

“Ὡστε πανταχόθεν καλῶς ὑπάρχον ὑμῖν πολεμεῖν,
 καὶ ἡμῶν τάδε κοινῇ παραινούντων, εἴπερ βεβαιό-
 τατον τὸ ταῦτα συμφέροντα καὶ πόλεσι καὶ ιδιώταις
 εἶναι, μὴ μέλλετε Ποτιδαιάταις τε ποιεῖσθαι τιμω-
 ρίαν, οὔσι Δωριεῦσι καὶ ὑπὸ Ἰώνων πολιορκουμένοις,
 οὗ πρότερον ἦν τούναντίον, καὶ τῶν ἄλλων μετελθεῖν

τὴν ἐλευθερίαν. ὥς οὐκέτι ἐνδέχεται περιμένοντας
 τοὺς μὲν ἤδη βλάπτεσθαι, τοὺς δ', εἰ γνωσθησόμεθα
 ξυνελθόντες μὲν ἀμύνεσθαι δὲ οὐ τολμῶντες, μὴ
 πολὺ ὕστερον τὸ αὐτὸ πάσχειν· ἀλλὰ νομίσαντες ἐς
 ἀνάγκην ἀφίχθαι, ὦ ἄνδρες ξύμμαχοι, καὶ ἅμα τάδε
 ἄριστα λέγεσθαι, ψηφίσασθε τὸν πόλεμον, μὴ φοβη-
 θέντες τὸ αὐτίκα δεινόν, τῆς δ' ἀπ' αὐτοῦ διὰ πλεί-
 ονος εἰρήνης ἐπιθυμήσαντες· ἐκ πολέμου μὲν γὰρ
 εἰρήνη μᾶλλον βεβαιοῦται, ἀφ' ἡσυχίας δὲ μὴ πολε-
 μῆσαι οὐχ ὁμοίως ἀκίνδυνον. καὶ τὴν καθεστηκυῖαν
 ἐν τῇ Ἑλλάδι πόλιν τύραννον ἡγησάμενοι ἐπὶ πᾶσιν
 ὁμοίως καθεστάναι, ὥστε τῶν μὲν ἤδη ἄρχειν τῶν
 δὲ διανοεῖσθαι, παραστησώμεθα ἐπελθόντες, καὶ
 αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν, καὶ τοὺς νῦν
 δεδουλωμένους Ἑλληνας ἐλευθερώσωμεν. Τοιαῦτα
 οἱ Κορίνθιοι εἶπον."

THUCYDIDES.

CXXV.

PARIS AND HECTOR.

Οὐδὲ Πάρις δῆθ' οὐκ ἐν ὑψηλοῖσι δόμοισιν,
 ἀλλ' ὅγ', ἐπεὶ κατέδυ κλυτὰ τεύχεα, ποικίλα χαλκῶ,
 σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς.
 ὥς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
 δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
 εἰθὼς λούεσθαι ἑὺρρεῖος ποταμοῖο,
 κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
 ὥμοις αἴσσονται· ὁ δ' ἀγλαΐῃφι πεποιθώς,
 ρίμφα ἐ γούνα φέρει μετὰ τ' ἤθεα καὶ νομὸν ἵππων·

ὥς υἱὸς Πριάμοιο Πάρις κατὰ Περγάμου ἄκρης,
 τεύχεσι παμφαίνων ὥς τ' ἡλέκτωρ, ἐβεβήκει
 καγχαλῶων, ταχέες δὲ πόδες φέρον· αἶψα δ' ἔπειτα
 "Εκτορα δῖον ἔτετμεν ἀδελφεόν, εὐτ' ἄρ' ἔμελλε
 στρέψουσθ' ἐκ χώρας ὅθι ἦ ὀάριζε γυναικί.
 τὸν πρότερος προσέειπεν Ἀλέξανδρος θεοειδής·
 " ἦθεῖ', ἦ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω
 δηθύνων, οὐδ' ἦλθον ἐναίσιμον, ὥς ἐκέλευες."
 Τὸν δ' ἀπαμειβόμενος προσέφη κορυθαίολος Ἐκτωρ·
 " δαιμόνι', οὐκ ἂν τίς τοι ἀνὴρ, ὃς ἐναίσιμος εἴη,
 ἔργον ἀτιμήσειε μάχης, ἐπεὶ ἄλκιμός ἐσσι·
 ἀλλὰ ἐκὼν μεθιεῖς τε καὶ οὐκ ἐθέλεις· τὸ δ' ἐμὸν κῆρ
 ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἵσχ' ἀκούω
 πρὸς Τρώων, οἳ ἔχουσι πολὺν πόνον εἴνεκα σεῖο."

HOMER.

CXXVI.

INVOCATION.

"Ἴδετ' ἐς χορόν, Ὀλύμπιοι,
 ἔπι τε κλυτὰν πέμπετε χάριν, θεοί,
 πολύβατον οἷτ' ἄστεος ὀμφαλὸν θυόεντα
 ἐν ταῖς ἱεραῖς Ἀθάναις
 οἰχνεῖτε πανδαίδαλόν τ' εὐκλέ' ἀγοράν·
 ἰοδέτων λάβετε στεφάνων
 τῶν ἑαριδρέπτων λοιβάν. Διόθεν τέ με σὺν ἀγλαῇ
 ἴδετε πορευθέντ' αἰοιδᾷ δεύτερον
 ἐπὶ κισσοδέταν θεόν,
 τὸν Βρόμιον Ἐριβόαν τε βροτοὶ καλέομεν.
 γόνον ὑπάτων μὲν πατέρων μελπέμεν
 γυναικῶν τε Καδμειᾶν ἔμολον.

ἐν Ἀργείᾳ Νεμέᾳ μάντιν οὐ λανθάνει
 φοίνικος ἔρνος, ὅπότ' οἶχθέντος Ὀρᾶν θαλάμου
 εὐοδμον ἐπαῖωσιν ἔαρ φυτὰ νεκτάρεια.
 τότε βάλλεται,
 τότ' ἐπ' ἀμβρόταν χέρσον ἐραταὶ
 ἴων φόβαι, ρόδα τε κόμαισι μίγνυται,
 ἀχεῖ τ' ὀμφαὶ μελέων σὺν αὐλοῖς,
 ἀχεῖ τε Σεμέλαν ἐλικάμπυκα χοροί.

PINDAR.

CXXVII.

SPEECH OF ATHENIANS TO CAMARINAEANS.

Καὶ ὑμεῖς μὴθ' ὥς δικασταὶ γενόμενοι τῶν ἡμῖν
 ποιουμένων μὴθ' ὥς σωφρονισταί, ὃ χαλεπὸν ἤδη,
 ἀποτρέπουν πειρᾶσθε, καθ' ὅσον δέ τι ὑμῖν τῆς ἡμε-
 τέρας πολυπραγμοσύνης καὶ τρόπου τὸ αὐτὸ ξυμφέροι,
 τούτῳ ἀπολαβόντες χρήσασθε, καὶ νομίσατε μὴ
 πάντας ἐν ἰσῷ βλάπτειν αὐτά, πολὺ δὲ πλείους
 τῶν Ἑλλήνων καὶ ἀφελεῖν. ἐν παντὶ γὰρ πᾶς
 χωρίῳ, καὶ ᾧ μὴ ὑπάρχομεν, ὃ τε οἰόμενος ἀδική-
 σεσθαι καὶ ὃ ἐπιβουλεύων, διὰ τὸ ἐτοίμην ὑπεῖναι
 ἐλπίδα τῷ μὲν ἀντιτυχεῖν ἐπικουρίας ἀφ' ἡμῶν, τῷ
 δέ, εἰ ἥξομεν, μὴ ἀδεεῖς εἶναι κινδυνεύειν, ἀμφότεροι
 ἀναγκάζονται ὃ μὲν ἄκων σωφρονεῖν, ὃ δ' ἀπραγ-
 μόνως σώζεσθαι. ταύτην οὖν τὴν κοινὴν τῷ τε
 δεομένῳ καὶ ὑμῖν νῦν παροῦσαν ἀσφάλειαν μὴ ἀπώ-
 σησθε, ἀλλ' ἐξισώσαντες τοῖς ἄλλοις μεθ' ἡμῶν τοῖς
 Συρακοσίοις ἀντὶ τοῦ ἀεὶ φυλάσσεσθαι αὐτοὺς καὶ
 ἀντεπιβουλεῦσαί ποτε ἐκ τοῦ ὁμοίου μεταλάβετε.

THUCYDIDES.

CXXVIII.

FREE SPEECH IN A DEMOCRACY.

Διὰ πολλὰ δ' εἰκότως ὄντες τοιοῦτοι, διὰ τὴν πολιτείαν οὐχ ἥκιστα ἦσαν σπουδαῖοι. αἱ μὲν γὰρ διὰ τῶν ὀλίγων δυναστεῖαι δέος μὲν ἐνεργάζονται τοῖς πολίταις, αἰσχύνην δ' οὐ παριστᾶσιν. ἡνίκ' ἂν οὖν ὁ ἀγὼν ἔλθῃ τοῦ πολέμου, πᾶς τις εὐχερῶς ἑαυτὸν σώζει, συνειδὼς ὅτι, ἔαν τοὺς κυρίους ἢ δώροισι ἢ δι' ἄλλης ἡστινοσοῦν ὁμιλίας ἐξαρέσῃται, καὶ τὰ δεινότατα ἀσχημονήσῃ, μικρὸν ὄνειδος τὸ λοιπὸν αὐτῷ καταστήσεται· αἱ δὲ δημοκρατίαι πολλὰ τε ἄλλα καὶ καλὰ καὶ δίκαια ἔχουσιν, ὧν τὸν εὖ φρονούντα ἀντέχεσθαι δεῖ, καὶ τὴν παρρησίαν ἐκ τῆς ἀληθείας ἡρτημένην οὐκ ἔστι τάληθές δηλοῦν ἀποτρέψαι. οὔτε γὰρ πάντας ἐξαρέσασθαι τοῖς αἰσχρόν τι ποιήσασι δυνατόν, οὔτε μόνος ὁ τάληθές ὄνειδος λέγων λυπεῖ· καὶ γὰρ οἱ μηδὲν ἂν εἰπόντες αὐτοὶ βλάβσφημον ἄλλου γε λέγοντος χαίρουσιν ἀκούοντες. ἃ φοβούμενοι πάντες εἰκότως τῇ τῶν μετὰ ταῦτα ὀνειδῶν αἰσχύνῃ τὸν τε προσιόντα ἀπὸ τῶν ἐναντίων κίνδυνον εὐρώστως ὑπέμειναν, καὶ θάνατον καλὸν εἶλοντο μᾶλλον ἢ βίον αἰσχρόν.

DEMOSTHENES.

CXXIX.

ATHENS OUTRAGED BY BARBARIAN MACEDONIANS.

Καὶ ταῦθ' ὁρῶντες οἱ Ἕλληνες ἅπαντες καὶ ἀκούοντες οὐ πέμπομεν πρέσβεις περὶ τούτων πρὸς ἀλλήλους καὶ ἀγανακτοῦμεν, οὕτω δὲ κακῶς δια-

κείμεθα καὶ διορωρύγμεθα κατὰ πόλεις ὥστ' ἀχρὶ
 τῆς τήμερον ἡμέρας οὐδὲν οὔτε τῶν συμφερόντων
 οὔτε τῶν δεόντων πράξαι δυνάμεθα, οὐδὲ συστήναι
 οὐδὲ κοινωνίαν βοηθείας καὶ φιλίας οὐδεμίαν ποιή-
 σασθαι, ἀλλὰ μείζω γιγνόμενον τὸν ἄνθρωπον περι-
 ορῶμεν, τὸν χρόνον κερδᾶναι τοῦτον ὃν ἄλλος ἀπόλ-
 λυται, ἕκαστος ἐγνωκώς, ὥς γ' ἐμοὶ δοκεῖ, οὐχ
 ὅπως σωθήσεται τὰ τῶν Ἑλλήνων σκοπῶν οὐδὲ
 πράττων, ἐπεὶ ὅτι γε ὥσπερ περίοδος ἢ καταβολὴ
 πυρετοῦ ἢ ἄλλου τινὸς κακοῦ καὶ τῷ πάνυ πόρρω
 δοκοῦντι νῦν ἀφεστάναι προσέρχεται, οὐδεὶς ἀγνοεῖ
 δήπου. καὶ μὴν κάκείνό γε ἴστε, ὅτι ὅσα μὲν ὑπὸ
 Λακεδαιμονίων, ἢ ὑφ' ἡμῶν ἐπασχον οἱ Ἕλληνες,
 ἀλλ' οὖν ὑπὸ γνησίων γ' ὄντων τῆς Ἑλλάδος ἡδι-
 κοῦντο, καὶ τὸν αὐτὸν τρόπον ἂν τις ὑπέλαβε τοῦθ',
 ὥσπερ ἂν εἰ υἱὸς ἐν οὐσίᾳ πολλῇ γεγωνὼς γνήσιος
 διώκει τι μὴ καλῶς μῆδ' ὀρθῶς, κατ' αὐτὸ μὲν τοῦτο
 ἄξιον μέμψεως εἶναι καὶ κατηγορίας, ὥς δ' οὐ προσ-
 ἦκον ἢ ὥς οὐ κληρονόμος τούτων ὦν ταῦτα ἐποίει,
 οὐκ ἐνεῖναι λέγειν. εἰ δέ γε δοῦλος ἢ ὑποβολιμαῖος
 τὰ μὴ προσήκοντα ἀπώλλυε καὶ ἐλυμαίνετο, Ἡρα-
 κλεῖς ὅσῳ μᾶλλον δεινὸν καὶ ὀργῆς ἄξιον πάντες ἂν
 ἔφασαν εἶναι. ἀλλ' οὐχ ὑπὲρ Φιλίππου καὶ ὦν
 ἐκεῖνος πράττει νῦν, οὐχ οὕτως ἔχουσιν, οὐ μόνον
 οὐχ Ἕλληνας ὄντος οὐδὲ προσήκοντος οὐδὲν τοῖς
 Ἕλλησιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν ὅθεν καλὸν
 εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνης, ὅθεν οὐδ' ἀνδρά-
 ποδον σπουδαῖον οὐδὲν ἦν πρότερον πρίασθαι.

CXXX.

LOVE AS BRETHERN.

Πρῶτον οὖν ἡμῖν δοκεῖ

ἐξισῶσαι τοὺς πολίτας κάφελεῖν τὰ δείματα.
 κεῖ τις ἡμαρτε σφαλεῖς τι Φρυνίχου παλαισμοσιν,
 ἐγγενέσθαι φημὶ χρῆναι τοῖς ὀλισθοῦσιν τότε
 αἰτίαν ἐκθεῖσι λῦσαι τὰς πρότερον ἁμαρτίας.
 εἰτ' ἄτιμόν φημι χρῆναι μηδέν' εἶν' ἐν τῇ πόλει.
 καὶ γὰρ αἰσχροὺς ἐστὶ τοὺς μὲν ναυμαχῆσαντας μίαν
 καὶ Πλαταιᾶς εὐθύς εἶναι κἀντὶ δούλων δεσπότας.
 κούδὲ ταῦτ' ἔγωγ' ἔχοιμ' ἂν μὴ οὐ καλῶς φάσκειν
 ἔχειν,

ἀλλ' ἐπαινῶ· μόνα γὰρ αὐτὰ νοῦν ἔχοντ' ἐδράσατε.
 πρὸς δὲ τούτοις εἰκὸς ὑμᾶς, οἳ μεθ' ὑμῶν πολλὰ δὴ
 χοῖ πατέρες ἐναυμάχησαν καὶ προσήκουσιν γένει,
 τὴν μίαν ταύτην παρεῖναι ξυμφορὰν αἰτουμένοις.
 ἀλλὰ τῆς ὀργῆς ἀνέντες, ᾧ σοφώτατοι φύσει,
 πάντας ἀνθρώπους ἐκόντες συγγενεῖς κτησώμεθα
 κάπιτίμους καὶ πολίτας, ὅστις ἂν ξυνναυμαχῇ.

ARISTOPHANES.

CXXXI.

UNFAIRNESS OF SPUDIAS.

"Ἴσως τοίνυν, ᾧ ἄνδρες δικασταί, πρὸς μὲν ταῦτ'
 οὐδὲν ἀντερεῖ Σπουδίας· οὐδὲ γὰρ ἔξει, καίπερ δεινὸς
 ὢν· αἰτιάσεται δὲ Πολύευκτον καὶ τὴν γυναῖκα
 αὐτοῦ, καὶ φήσει πάντα ταῦτα ὑπ' ἐμοῦ πεισθέντας
 καταχαρίσασθαι, καὶ νῆ Δί' ἕτερα πολλὰ καὶ με-
 γάλα βλάπτεσθαι, καὶ δίκην εἰληχέναι μοι· ταῦτα

γὰρ καὶ πρὸς τῷ διαιτητῇ λέγειν ἐπεχείρει. ἐγὼ δ', ὦ ἄνδρες δικασταί, πρῶτον μὲν οὐχ ἡγοῦμαι δικαίαν εἶναι τὴν ἀπολογίαν τὴν τοιαύτην, οὐδὲ προσήκειν, ὅταν τις φανερώς ἐξελέγχηται, μεταστρέψαντα τὰς αἰτίας ἐγκαλεῖν καὶ διαβάλλειν· ἀλλ' ἐκείνων μὲν, εἴπερ ἀδικεῖται, δῆλον ὅτι δίκην λήψεται, τούτων δὲ δώσει· πῶς γὰρ ἂν ἐγὼ νῦν ταῖς τούτων διαβολαῖς ἀντιδικοίην, ἀφείς ὑπὲρ ὧν ὑμεῖς μέλλετε τὴν ψῆφον οἴσιν; ἔπειτα θαυμάζω τί δήποτε, εἴπερ ἀληθῆ καὶ δίκαια εἶχεν ἐγκαλεῖν, βουλομένων ἡμᾶς τῶν φίλων διαλύειν καὶ πολλῶν λόγων γενομένων οὐχ οἷός τ' ἦν ἐμμένειν οἷς ἐκείνοι γνοίεν. καίτοι τίνες ἂν ἄμεινον καὶ τῶν τούτου καὶ τῶν ἐμῶν ἐγκλημάτων τὰ μηδὲν ὄντα ἐξήλεγκαν τῶν παραγεγενημένων ἅπασιν τούτοις, τῶν εἰδόντων οὐδὲν ἥττον ἡμῶν τὰ γενόμενα, τῶν κοινῶν ἀμφοτέροις καὶ φίλων ὄντων; ἀλλὰ δῆλον ὅτι τούτῳ ταῦτ' οὐκ ἐλυσιτέλει, φανερώς ὑπ' αὐτῶν ἐξελεγχομένῳ τοῦτον τὸν τρόπον λαβεῖν διάλυσιν· μὴ γὰρ οἷεσθ', ὦ ἄνδρες δικασταί, τοὺς εἰδότας ἅπαντα ταῦτα νυνὶ μὲν ὑποκινδύνους αὐτοὺς καθιστάντας ἐμοὶ μαρτυρεῖν, τότε δ' ὁμόσαντας ἄλλο τι γνῶναι περὶ αὐτῶν. οὐ μὲν ἄλλ' εἰ καὶ μηδὲν τούτων ὑπῆρχεν ἡμῖν, οὐδ' ὥς χαλεπὸν ἐστὶ γνῶναι περὶ αὐτῶν, ὁπότεροι τάληθῇ λέγουσι.

DEMOSTHENES.

CXXXII.

DO YOURSELF AS YOU WOULD HAVE OTHERS DO.

Ἡ πολεμεῖν μὲν οὐ γράψεις, ἀποδιδόναι δὲ κατὰ τὸ γεγραμμένον ὑπὸ σοῦ ψήφισμα κελεύσεις Ἀλεξάνδρῳ τὸ κεκομισμένον χρυσίον; οὐκοῦν ὑπὲρ σοῦ τὸν δῆμον ἀποδιδόναι δεήσει. καὶ ποῦ τοῦτ' ἐστὶ δίκαιον ἢ κοινὸν ἢ δημοτικόν, τοὺς μὲν ἐργαζομένους εἰσφέρειν, σὲ δὲ ἀρπάζειν; καὶ τοὺς μὲν φανεράν κεκτηῖσθαι τὴν οὐσίαν καὶ ἀπὸ ταύτης εἰσφέρειν, σὲ δὲ πλείῳ ἢ πεντήκοντα καὶ ἑκατὸν τάλαντα τὰ μὲν ἐκ τῶν βασιλικῶν τὰ δὲ ἐκ τῶν Ἀλεξάνδρου πραγμάτων εἰληφέναι, μηδὲν δὲ φανερόν ἐν τῇ πόλει κεκτηῖσθαι, ἀλλὰ διεσκευάσθαι πρὸς τὸν δῆμον ὥς οὐ πιστεύοντα τοῖς ἑαυτῷ πολιτευομένοις; καὶ τοὺς μὲν νόμους προλέγειν τῷ ῥήτορι καὶ τῷ στρατηγῷ, τὴν παρὰ τοῦ δήμου πίστιν ἀξιοῦντι λαμβάνειν, παιδοποιεῖσθαι κατὰ τοὺς νόμους, γῆν ἐντὸς ὅρων κεκτηῖσθαι, πάσας τὰς δικαίας πίστεις παρακαταθέμενον, οὕτως ἀξιοῦν προεστάναι τοῦ δήμου· σὲ δὲ τὴν πατρώαν γῆν πεπρακέναι, τοὺς δὲ οὐ γεγενημένους υἱεῖς σαυτῷ προσποιεῖσθαι παρὰ τοὺς νόμους τῶν ἐν ταῖς κρίσεσιν ἔνεκα γινομένων ὅρκων, ἐπιτάττειν δὲ τοῖς ἄλλοις στρατεύεσθαι λιπόντα αὐτὸν τὴν κοινὴν τάξιν;

DINARCHUS.

CXXXIII.

‘VEX NOT THOU THE POET’S SOUL.’

Σοὶ μὲν ἐγὼ πτέρ' ἔδωκα, σὺν οἷς ἐπ' ἀπείρονα πόντον

πωτήσῃ καὶ γῆν πᾶσαν ἀειράμενος
 ῥηϊδίως· θοίνῃς δὲ καὶ εἰλαπίνῃσι παρέσση
 ἐν πάσαις, πολλῶν κείμενος ἐν στόμασιν·
 καὶ σε σὺν αὐλίσκοισι λιγυφθόγγοις νέοι ἄνδρες
 εὐκόσμως ἐρατοὶ καλὰ τε καὶ λιγέα
 ἄσσονται· καὶ ὅταν δνοφερῆς ὑπὸ κεύθεσι γαίης
 βῆς πολυκωκύτους εἰς Ἀΐδαο δόμους,
 οὐδὲ τότε οὐδὲ θανὼν ἀπολείς κλέος, ἀλλὰ μελήσεις
 ἄφθιτον ἀνθρώποις αἰὲν ἔχων ὄνομα,
 Κύρνε, καθ' Ἑλλάδα γῆν στρωφόμενος ἡδ' ἀνὰ
 νήσους,
 ἰχθυόεντα περῶν πόντον ἔπ' ἀτρύγετον,
 οὐχ ἵππων νώτοισιν ἐφήμενος· ἀλλὰ σε πέμψει
 ἀγλαὰ Μουσᾶν δῶρα ἰοστεφάνων·
 πᾶσι γὰρ οἷσι μέμηλε καὶ ἐσσομένοισιν αἰοιδῇ
 ἔσση ὁμῶς, ὅφρ' ἂν ἦ γῆ τε καὶ ἥλιος·
 αὐτὰρ ἐγὼν ὀλίγῃς παρὰ σεῦ οὐ τυγχάνω αἰδοῦς,
 ἀλλὰ ὥσπερ μικρὸν παῖδα λόγοις μ' ἀπατάς.

THEOGNIS.

CXXXIV.

BODY AND SOUL.

Ἡ τοίνυν ταῦτα ἐξελέγξωμεν ὅτι οὐ καλῶς λέγο-
 μεν, ἡ ἕως ἂν ἦ ἀνέλεγκτα, μή ποτε φῶμεν ὑπὸ
 πυρετοῦ μῆδ' αὖ ὑπ' ἄλλης νόσου μῆδ' αὖ ὑπὸ
 σφαγῆς, μῆδ' εἴ τις ὅ τι σμικρότατα ὅλον τὸ σῶμα
 κατατέμοι, ἔνεκα τούτων μῆδὲν μᾶλλον ποτε ψυχὴν
 ἀπόλλυσθαι, πρὶν ἂν τις ἀποδείξῃ, ὥς διὰ ταῦτα τὰ
 παθήματα τοῦ σώματος αὐτὴ ἐκείνη ἀδικωτέρα καὶ

ἀνοσιωτέρα γίγνεται. Ἄλλα μέντοι, ἔφη, τοῦτό γε οὐδεὶς ποτε δείξει, ὥς τῶν ἀποθνησκόντων ἀδικώτεραι αἱ ψυχαὶ διὰ τὸν θάνατον γίγνονται. Ἐὰν δὲ γέ τις, ἔφην ἐγώ, ὁμόσε τῷ λόγῳ τολμᾷ ἰέναι καὶ λέγειν, ὥς πονηρότερος καὶ ἀδικώτερος γίγνεται ὁ ἀποθνήσκων, ἵνα δὴ μὴ ἀναγκάζεται ἀθανάτους τὰς ψυχὰς ὁμολογεῖν, ἀξιώσομέν που, εἰ ἀληθῆ λέγει ὁ ταῦτα λέγων, τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι ὥσπερ νόσον, καὶ ὑπ' αὐτοῦ τούτου ἀποκτινύντος τῇ ἑαυτοῦ φύσει ἀποθνήσκειν τοὺς λαμβάνοντας αὐτό, τοὺς μὲν μάλιστα θάττον, τοὺς δ' ἥττον σχολαίτερον, ἀλλὰ μὴ ὥσπερ νῦν διὰ τοῦτο ὑπ' ἄλλων δίκην ἐπιτιθέντων ἀποθνήσκουσιν οἱ ἄδικοι.

PLATO.

CXXXV.

APOLLO TO BLAME.

ΧΟ. Ἄναξ Ἀπολλον, ἀντάκουσον ἐν μέρει.

αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει,

ἀλλ' εἰς τὸ πᾶν ἔπραξας, ὥς παναίτιος.

ΑΠ. πῶς δῆ; τοσοῦτο μῆκος ἔκτεινον λόγου.

ΧΟ. ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.

ΑΠ. ἔχρησα ποινὰς τοῦ πατρὸς πέμψαι. τί μῆν;

ΧΟ. καῖπειθ' ὑπέστης αἵματος δέκτωρ νέου.

ΑΠ. καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους.

ΧΟ. καὶ τὰς προπομποὺς δῆτα τάσδε λαιδορεῖς;

ΑΠ. οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.

ΧΟ. ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον.

ΑΠ. τίς ἤδε τιμή; κόμπασον γέρας καλόν.

ΧΟ. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν.
 ΑΠ. τί γάρ; γυναικὸς ἥτις ἄνδρα νοσφίσῃ;
 ΧΟ. οὐκ ἂν γένοιθ' ὄμαιμος αὐθέντης φόνος.
 ΑΠ. ἦ κάρτ' ἄτιμα καὶ παρ' οὐδὲν εἰργάσω
 "Ηρας Τελείας καὶ Διὸς πιστώματα.

AESCHYLUS.

CXXXVI.

CHANGES ARE DANGEROUS.

"Ἴτε δὴ, μειζόνως αὐτὸν ἀκούσωμέν τε ἡμῶν αὐτῶν
 καὶ πρὸς ἀλλήλους οὕτως εἵπωμεν. μεταβολὴν γὰρ
 δὴ πάντων πλὴν κακῶν πολὺ σφαλερώτατον εὐρήσομεν
 ἐν ὥραις πάσαις, ἐν πνεύμασιν, ἐν διαίταις σωματῶν,
 ἐν τρόποις ψυχῶν ἐν, ὡς ἔπος εἰπεῖν, οὐ τοῖς μέν, τοῖς
 δ' οὐ, πλὴν, ὃ τί περ εἶπον νῦν δὴ, κακοῖς· ὥστε εἴ
 τις ἀποβλέψειε πρὸς σώματα, ὡς πᾶσι μὲν σιτίοις,
 πᾶσι δ' αὖ ποτοῖς καὶ πόνοις ξυνήθη γιγνόμενα, καὶ
 τὸ πρῶτον ταραχθέντα ὑπ' αὐτῶν, ἔπειτ' ἐξ αὐτῶν
 τούτων ὑπὸ χρόνου σάρκας φύσαντα οἰκείας τούτοις,
 φίλα τε καὶ ξυνήθη καὶ γνώριμα γενόμενα ἀπάσῃ
 ταύτῃ τῇ διαίτῃ πρὸς ἡδονὴν καὶ ὑγίειαν ἄριστα
 διάγει, καὶ ἂν ποτ' ἄρα ἀναγκασθῇ μεταβάλλειν
 αὐθις ἡντινοῦν τῶν εὐδοκίμων διαιτῶν, τό γε κατ'
 ἀρχὰς ξυνταραχθεὶς ὑπὸ νόσων μόγις ποτὲ κατέστη
 τὴν ξυνήθειαν τῇ τροφῇ πάλιν ἀπολαβών· ταῦτ' οὖν
 δὴ δεῖ νομίζειν τοῦτο γίγνεσθαι καὶ περὶ τὰς τῶν
 ἀνθρώπων διανοίας τε ἅμα καὶ τὰς τῶν ψυχῶν
 φύσεις· οἷς γὰρ ἂν ἐντραφῶσι νόμοις καὶ κατὰ τινα
 θείαν εὐτυχίαν ἀκίνητοι γένωνται μακρῶν καὶ πολ-

λῶν χρόνων, ὥς μηδένα ἔχειν μνείαν μηδὲ ἀκοὴν
τοῦ ποτὲ ἄλλως αὐτὰ σχεῖν ἢ καθάπερ νῦν ἔχει,
σέβεται καὶ φοβεῖται πᾶσα ἡ ψυχὴ τό τι κινεῖν
τῶν τότε καθεστώτων. μηχανὴν δὴ δεῖ τὸν νομο-
θέτην ἐννοεῖν ἀμόθεν γέ ποθεν, ὅντινα τρόπον τοῦτ'
ἔσται τῇ πόλει.

PLATO.

CXXXVII.

TRIAL OF ORESTES.

Ἐπερρόθησαν δ' οἱ μὲν ὥς καλῶς λέγοι,
οἱ δ' οὐκ ἐπήνουν. κάπὶ τῶνδ' ἀνίσταται
ἀνὴρ τις ἀθυρόγλωσσος, ἰσχύων θράσει,
'Αργεῖος οὐκ 'Αργεῖος, ἠναγκασμένος,
θορύβῳ τε πίσυνος κάμαθεῖ παρρησίᾳ,
πιθανὸς ἔτ' αὐτοὺς περιβαλεῖν κακῷ τινι.
ὃς εἶπ' 'Ορέστην καὶ σ' ἀποκτεῖναι πέτροις
βάλλοντας· ὑπὸ δ' ἔτεινε Τυνδάρεως λόγους
τῷ σφῶ κατακτείνοντι τοιοῦτους λέγειν.
ἄλλος δ' ἀναστὰς ἔλεγε τῷδ' ἐναντία,
μορφῇ μὲν οὐκ εὐωπός, ἀνδρείος δ' ἀνὴρ,
ὀλιγάκις ἄστνυ κάγορᾶς χραίνων κύκλον,
αὐτουργός, οἵπερ καὶ μόνοι σώζουσι γῆν,
ξυνετὸς δὲ χωρεῖν ὁμόσε τοῖς λόγοις θέλων
ἀκέραιος, ἀνεπίληπτον ἡσκηκὼς βίον·
ὃς εἶπ' 'Ορέστην παῖδα τὸν 'Αγαμέμνονος
στεφανοῦν, ὃς ἠθέλησε τιμωρεῖν πατρί,
κακὴν γυναῖκα κάθεον κατακτανών,
ἢ κεῖν' ἀφήρει, μήθ' ὀπλίζεσθαι χέρα

μήτε στρατεύειν ἐκλιπόντα δώματα,
 εἰ τᾶνδον οἰκουρήμαθ' οἱ λελειμμένοι
 φθείρουσιν, ἀνδρῶν εὐνίδας λωβώμενοι.
 καὶ τοῖς γε χρηστοῖς εὖ λέγειν ἐφαίνετο,
 κούδεις ἔτ' εἶπε. σὸς δ' ἐπῆλθε σύγγονος,
 ἔλεξε δ', ὦ γῆν' Ἰνάχου κεκτημένοι,
 ὑμῖν ἀμύνων οὐδὲν ἦσσον ἢ πατρὶ
 ἔκτεινα μητέρ'. εἰ γὰρ ἀρσένων φόνος
 ἔσται γυναιξὶν ὅσιος, οὐ φθάνοιτ' ἔτ' ἂν
 θνήσκοντες, ἢ γυναιξὶ δουλεύειν χρεῶν.
 τοῦναντίον δὲ δράσετ' ἢ δρᾶσαι χρεῶν.
 νῦν μὲν γὰρ ἡ προδοῦσα λέκτρ' ἐμοῦ πατρὸς
 τέθνηκεν. εἰ δὲ δὴ κατακτενεῖτέ με,
 ὁ νόμος ἀνεῖται, κοῦ φθάνοι θνήσκων τις ἄν,
 ὥς τῆς γε τόλμης οὐ σπάνις γενήσεται.

EURIPIDES.

CXXXVIII.

IS CHEATING TO PROSPER?

Τοσαῦτα μὲν τοίνυν χρήματα εἰληφὼς καὶ χρέα
 πολλῶν ταλάντων ἔχων, ὧν τὰ μὲν παρ' ἐκόντων, τὰ
 δ' ἐκ τῶν δικῶν εἰσπράττει, ἃ τῆς μισθώσεως ἕξω
 τῆς τραπέζης καὶ τῆς ἄλλης οὐσίας, ἣν κατέλιπε
 Πασίων, ὠφείλετο ἐκείνῳ καὶ νῦν παρειλήφασιν
 οὗτοι, καὶ τοσαῦτ' ἀνηλωκὼς ὅς' ὑμεῖς ἠκούσατε,
 οὐδὲ πολλοστὸν μέρος τῶν προσόδων, μὴ ὅτι τῶν
 ἀρχαίων, εἰς τὰς λειτουργίας, ὅμως ἀλαξονεύσεται καὶ
 τριηραρχίας ἐρεῖ καὶ χορηγίας. ἐγὼ δ', ὥς μὲν οὐκ
 ἀληθῆ ταῦτ' ἐρεῖ, ἐπέδειξα, οἶμαι μέντοι, καὶ εἰ

ταῦτα πάντ' ἀληθῆ λέγοι, κάλλιον εἶναι καὶ δικαιότερον τόνδε ἀπὸ τῶν αὐτοῦ λειτουργεῖν ὑμῖν, ἢ τούτῳ δόντας τὰ τούτου, μικρὰ τῶν πάντων αὐτοὺς μετασχόντας, τόνδε μὲν ἐν ταῖς ἐσχάταις ἐνδείαις ὁρᾶν, τοῦτον δ' ὑβρίζοντα καὶ εἰς ἅπερ εἴωθεν ἀναλίσκοντα. ἀλλὰ μὴν περί γε τῆς εὐπορίας, ὃς ἐκ τῶν τοῦ πατρὸς τοῦ σοῦ κέκτῃται, καὶ ὧν ἐρωτήσῃ ἐφησθα, πόθεν τὰ ὄντα κέκτῃται Φορμίων, μόνῳ τῶν ὄντων ἀνθρώπων σοὶ τοῦτον οὐκ ἔνεστ' εἰπεῖν τὸν λόγον. οὐδὲ γὰρ Πασίων ὁ σὸς πατὴρ ἐκτήσαθ' εὐρὼν οὐδὲ τοῦ πατρὸς αὐτῷ παραδόντος, ἀλλὰ παρὰ τοῖς αὐτοῦ κυρίοις Ἀντισθένει καὶ Ἀρχεστράτῳ τραπεζίτεῦνσι πείραν δούς ὅτι χρηστός ἐστι καὶ δίκαιος, ἐπιστεύθη. ἔστι δ' ἐν ἐμπορίῳ καὶ χρήμασιν ἐργαζομένοις ἀνθρώποις φιλεργὸν δόξαι καὶ χρηστὸν εἶναι τὸν αὐτὸν θαυμαστὸν ἡλίκον. οὐτ' οὖν ἐκείνῳ τοῦθ' οἱ κύριοι παρέδωκαν, ἀλλ' αὐτὸς ἔφυ χρηστός, οὔτε τῷδε ὁ σὸς πατήρ· σὲ γὰρ ἂν πρότερον τοῦδε χρηστὸν ἐποίησεν, εἰ ἦν ἐπ' ἐκείνῳ. εἰ δὲ τοῦτο ἄγνοεῖς, ὅτι πίστις ἀφορμὴ πασῶν ἐστὶ μεγίστη πρὸς χρηματισμόν, πᾶν ἂν ἀγνοήσεις. χωρὶς δὲ τούτων πολλὰ καὶ τῷ σῷ πατρὶ καὶ σοὶ καὶ ὅλως τοῖς ὑμετέροις πράγμασι Φορμίων γέγονε χρήσιμος. ἀλλ', οἶμαι, τῆς σῆς ἀπληστίας καὶ τοῦ σοῦ τρόπου τίς ἂν δύναίτο ἐφικέσθαι;

CXXXIX.

BEFORE MANTINEA.

Ἐπεὶ δὲ ξυνιέναι ἔμελλον ἤδη, ἐνταῦθα καὶ παρ-
 αινέσεις καθ' ἐκάστους ὑπὸ τῶν οἰκείων στρατηγῶν
 τοιαῖδε ἐγίγνοντο, Μαντινεῦσι μὲν ὅτι ὑπὲρ τε πα-
 τρίδος ἢ μάχῃ ἔσται καὶ ὑπὲρ ἀρχῆς ἅμα καὶ δου-
 λείας, τὴν μὲν μὴ πειρασαμένοις ἀφαιρεθῆναι, τῆς
 δὲ μὴ αὐθις πειρασθαι. Ἀργείοις δὲ ὑπὲρ τῆς τε
 παλαιᾶς ἡγεμονίας καὶ τῆς ἐν Πελοποννήσῳ ποτὲ
 ἰσομοιρίας μὴ διὰ παντὸς στερισκομένους ἀνέχεσθαι,
 καὶ ἄνδρας ἅμα ἐχθροὺς καὶ ἀστυγείτονας ὑπὲρ
 πολλῶν ἀδικημάτων ἀμύνασθαι· τοῖς δὲ Ἀθηναίοις
 καλὸν εἶναι μετὰ πολλῶν καὶ ἀγαθῶν ξυμμάχων
 ἀγωνιζομένους μηδενὸς λείπεσθαι, καὶ ὅτι ἐν Πελο-
 ποννήσῳ Λακεδαιμονίους νικήσαντες τὴν τε ἀρχὴν
 βεβαιότεραν καὶ μείζω ἔξουσιν, καὶ οὐ μὴ ποτέ τις
 αὐτοῖς ἄλλος ἐς τὴν γῆν ἔλθῃ. τοῖς μὲν Ἀργείοις
 καὶ ξυμμάχοις τοιαῦτα παρηγήθη. Λακεδαιμόνιοι δὲ
 καθ' ἐκάστους τε καὶ μετὰ τῶν πολεμικῶν νόμων ἐν
 σφίσιν αὐτοῖς ὧν ἠπίσταντο τὴν παρακέλευσιν τῆς
 μνήμης ἀγαθοῖς οὖσιν ἐποιοῦντο, εἰδότες ἔργων ἐκ
 πολλοῦ μελέτην πλείω σώζουσιν ἢ λόγων δι' ὀλίγου
 καλῶς ῥηθεῖσαν παραίνεσιν. καὶ μετὰ ταῦτα ἡ
 ξύνοδος ἦν, Ἀργεῖοι μὲν καὶ οἱ ξύμμαχοι ἐντόνως
 καὶ ὀργῇ χωροῦντες, Λακεδαιμόνιοι δὲ βραδέως καὶ
 ὑπὸ αὐλητῶν πολλῶν, νόμῳ ἐγκαθεστῶτων οὐ τοῦ
 θείου χάριν, ἀλλ' ἵνα ὁμαλῶς μετὰ ῥυθμοῦ βαίνοντες
 προέλθοιεν καὶ μὴ διασπασθείη αὐτοῖς ἡ τάξις, ὅπερ

φιλεῖ τὰ μεγάλα στρατόπεδα ἐν ταῖς προσόδοις ποιεῖν. ξυνιόντων δ' ἔτι Ἄγρις ὁ βασιλεὺς τοιόνδε ἐβουλεύσατο δρᾶσαι. τὰ στρατόπεδα ποιεῖ μὲν καὶ ἅπαντα τοῦτο, ἐπὶ τὰ δεξιὰ κέρατα αὐτῶν ἐν ταῖς ξυνόδοις μᾶλλον ἐξωθεῖται, καὶ περισχουσιν κατὰ τὸ τῶν ἐναντίων εὐώνυμον ἀμφοτέροι τῷ δεξιῷ, διὰ τὸ φοβουμένους προστέλλειν τὰ γυμνὰ ἕκαστον ὡς μάλιστα τῇ τοῦ ἐν δεξιᾷ παρατεταγμένου ἀσπίδι, καὶ νομίζειν τὴν πυκνότητα τῆς ξυγκλήσεως εὐσκεπαστότατον εἶναι· καὶ ἡγεῖται μὲν τῆς αἰτίας ταύτης ὁ πρωτοστάτης τοῦ δεξιοῦ κέρως, προθυμούμενος ἐξאלλάσσειν αἰὲ τῶν ἐναντίων τὴν ἑαυτοῦ γύμνωσιν, ἔπονται δὲ διὰ τὸν αὐτὸν φόβον καὶ οἱ ἄλλοι.

THUCYDIDES.

CXL.

HONOUR TO THE EUMENIDES AND BLESSINGS
TO ATHENS.

ΧΟ. Ἄνασσ' Ἀθάνᾳ, τίνα με φῆς ἔχειν ἔδραν;

ΑΘ. πάσης ἀπήμον' οἷζύος· δέχου δὲ σύ.

ΧΟ. καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει;

ΑΘ. ὡς μή τιν' οἶκον εὐθενεῖν ἄνευ σέθεν.

ΧΟ. σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον;

ΑΘ. τῷ γὰρ σέβοντι ξυμφορὰς ὀρθώσομεν.

ΧΟ. καί μοι πρόπαντος ἐγγύην θήσει χρόνου;

ΑΘ. ἔξεστι γάρ μοι μὴ λέγειν ἂ μὴ τελῶ.

ΧΟ. θέλξιν μ' εἰκας, καὶ μεθίσταμαι κότου.

ΑΘ. τοιγὰρ κατὰ χθόν' οὖς' ἐπικτήσει φίλους.

ΧΟ. τί οὖν μ' ἄνωγας τῇδ' ἐφυμνῆσαι χθονί;

ΑΘ. ὅποῖα νίκης μὴ κακῆς ἐπίσκοπα·
καὶ ταῦτα γῆθεν, ἔκ τε ποντίας δρόσου,
ἐξ οὐρανοῦ τε· κἀνέμων ἀήματα
εὐηλῶς πνέοντ' ἐπιστεῖχιν χθόνα·
καρπὸν τε γαίας καὶ βοτῶν ἐπίρρυτον
ἄστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ,
καὶ τῶν βροτείων σπερμάτων σωτηρίαν.
τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις.
στέργω γάρ, ἀνδρὸς φυτυποῖμενος δίκην,
τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.
τοιαῦτα σοῦστι. τῶν ἀρειφάτων δ' ἐγὼ
πρεπτῶν ἀγώνων οὐκ ἀνέξομαι τὸ μὴ οὐ
τῇνδ' ἀστύνικον ἐν βροτοῖς τιμᾶν πόλιν.

AESCHYLUS.

CXLII.

CONSIDER THE MASSES, NOT THE CLASSES.

Εἰσὶ δὲ καὶ περὶ τῶν ἄλλων αὐτῷ λόγοι πρὸς τὸ
φενακίζειν ὑμᾶς εὖ μεμηχανημένοι, περὶ ὧν βέλτιον
ὑμᾶς προακοῦσαι. ἐστὶ γὰρ εἷς αὐτῷ τοιοῦτος, μὴ
πεντακοσίους ὑμῶν αὐτῶν ἀφελέσθαι τὴν δωρεὰν
μηδὲ ὀνειδέει περιβαλεῖν· ἐκείνων ὁ ἀγών, οὐκ ἐμός.
ἐγὼ δ' εἰ μὲν ἐμέλλετε ἀφαιρήσεσθαι τούτους μόνον,
ἄλλο δὲ μηδὲν ὠφελήσῃ τὴν πόλιν, οὐδὲν ἂν ὑμᾶς
σφόδρα σπουδάζειν ἡξίουν· εἰ δὲ τῷ τούτο ποιῆσαι
πλείους ἢ μυρίους τοὺς ἄλλους πολίτας βελτίους
εἶναι προτρέψετε, πῶσθ' ἀλλοῖον τοσούτους παρα-
σκευάσαι χρηστοὺς ἢ πεντακοσίοις ἀδίκως χαρί-
σασθαι; ὥς δ' οὐδ' ἔστιν ἀπάσης τὸ πρᾶγμα τῆς

βουλῆς, ἀλλὰ τινῶν, οἵπερ εἰσὶν αἵτιοι τῶν κακῶν, καὶ Ἀνδροτίωνος, ἔχω λέγειν. τῷ γάρ ἐστιν ὄνειδος, εἰ σιωπῶντος αὐτοῦ καὶ μηδὲν γράφοντος, ἴσως δὲ οὐδὲ τὰ πολλὰ εἰς τὸ βουλευτήριον εἰσιόντος, μὴ λάβοι ἢ βουλὴ τὸν στέφανον; οὐδενὶ δῆπουθεν· ἀλλὰ τοῦ γράφοντος καὶ πολιτευομένου καὶ πείθοντος ἂ βούλοιτο τὴν βουλήν. διὰ γὰρ τούτους ἀνάξια τοῦ στεφανωθῆναι βεβούλευκεν. οὐ μὲν ἄλλ' εἰ καὶ τὰ μάλιστα πάσης ἐσθ' ὁ ἀγὼν τῆς βουλῆς, ὅσῳ συμφέρει μᾶλλον καταγνοῦσιν ἢ μή, θεάσασθε. εἰ μὲν ἀπογνώσεσθε, ἐπὶ τοῖς λέγουσι τὸ βουλευτήριον ἔσται, ἐὰν δὲ καταγνῶτε, ἐπὶ τοῖς ιδιώταις· ἑωρακότες γὰρ οἱ πολλοὶ διὰ τὴν τῶν λεγόντων πονηρίαν τήνδ' ἀφηρημένην τὴν βουλήν τὸν στέφανον, οὐχὶ προήσονται τούτοις τὰς πράξεις, ἀλλὰ τὰ βέλτιστα ἐροῦσιν αὐτοί. εἰ δὲ γενήσεται τοῦτο καὶ τῶν ἡθάρων καὶ συνεστηκότων ῥητόρων ἀπαλλαγῆσεσθε, ὄψεσθε, ὦ ἄνδρες Ἀθηναῖοι, πάνθ' ἂ προσήκει γιγνόμενα. ὥστ' εἰ μηδενὸς ἄλλου ἔνεκα, διὰ ταῦτα καταψηφιστέον.

DEMOSTHENES.

CXLII.

FIGHT OF HECTOR AND AJAX.

Ἦ ῥα, καὶ ἀμπεπαλὼν προΐει δολιχόσκιον ἔγχος, καὶ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον ἀκρότατον κατὰ χαλκόν, ὃς ὄγδοος ἦεν ἐπ' αὐτῷ. ἐξ δὲ διὰ πτύχας ἦλθε δαΐζων χαλκὸς ἀτειρής, ἐν τῇ δ' ἐβδομάτῃ ῥινῷ σχέτο. δεύτερος αὐτε

Αἴας διογενὴς προΐει δολιχόσκιον ἔγχος,
 καὶ βάλε Πριαμίδαο κατ' ἀσπίδα πάντοσ' εἴσῃν.
 διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄμβριμον ἔγχος,
 καὶ διὰ θώρηκος πολυδαιδάλου ἡρήρειστο·
 ἀντικρὺς δὲ παρὰ λαπάρην διάμησε χιτῶνα
 ἔγχος· ὁ δ' ἐκλίνθη καὶ ἀλεύατο κῆρα μέλαιναν.
 τὼ δ' ἐκσπασσαμένω δολίχ' ἔγχεα χερσὶν ἅμ' ἅμφω
 σὺν ῥ' ἔπεσον, λείουσι εἰκότες ὠμοφάγοισιν
 ἢ συστὶ κάπροισιν, τῶν τε σθένος οὐκ ἀλαπαδνόν.
 Πριαμίδης μὲν ἔπειτα μέσον σάκος οὔτασε δουρί.
 οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή·
 Αἴας δ' ἀσπίδα νύξεν ἐπάλμενος, ἡ δὲ διαπρὸ
 ἦλυθεν ἐγχεῖη, στυφέλιξε δέ μιν μεμαῶτα,
 τμήδην δ' αὐχέν' ἐπῆλθε, μέλαν δ' ἀνεκήκιεν αἶμα.
 ἀλλ' οὐδ' ὥς ἀπέληγε μάχης κορυθαίολος Ἔκτωρ,
 ἀλλ' ἀναχασσάμενος λίθον εἶλετο χειρὶ παχείῃ
 κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε·
 τῷ βάλεν Αἴαντος δεινὸν σάκος ἐπταβόειον
 μέσσον ἐπομφάλιον, περιήχῃσεν δ' ἄρα χαλκός.
 δεύτερος αὐτ' Αἴας πολὺν μείζονα λᾶαν αἰείρας
 ἦκ' ἐπιδινήσας, ἐπέρεισε δὲ ἱν' ἀπέλεθρον,
 εἴσω δ' ἀσπίδ' ἔαξε βαλὼν μυλοειδέϊ πέτρῳ,
 βλάβῃ δέ οἱ φίλα γούναθ'· ὁ δ' ὕπτιος ἐξετανύσθη
 ἀσπίδι ἐγχριμφθείς· τὸν δ' αἶψ' ὠρθωσεν Ἀπόλλων.
 καὶ νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο,
 εἰ μὴ κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν,
 ἦλθον, ὁ μὲν Τρώων ὁ δ' Ἀχαιῶν χαλκοχιτώνων.
 Ταλθύβιός τε καὶ Ἰδαῖος, πεπνυμένω ἅμφω.

CXLIII.

INTERNATIONAL EXHIBITIONS AS CIVILISING AGENCIES.

Τῶν τοίνυν τὰς πανηγύρεις καταστησάντων διακαίως ἐπαινουμένων, ὅτι τοιοῦτον ἔθος ἡμῖν παρέδωκαν, ὥστε σπείσασθαι καὶ τὰς ἔχθρας τὰς ἐνεστηκυίας διαλυσαμένους, συνελθεῖν εἰς ταυτόν, καὶ μετὰ ταῦτ' εὐχὰς καὶ θυσίας κοινὰς ποιησαμένους ἀναμνησθῆναι μὲν τῆς συγγενείας τῆς πρὸς ἀλλήλους ὑπαρχούσης, εὐμενεστέρως δ' εἰς τὸν λοιπὸν χρόνον διατεθῆναι πρὸς ἡμᾶς αὐτούς, καὶ τὰς τε παλαιὰς ξενίας ἀνανεώσασθαι καὶ καινὰς ἐτέρας ποιήσασθαι, καὶ μήτε τοῖς ἰδιώταις μήτε τοῖς διενεγκούσι τὴν φύσιν ἀργὸν εἶναι τὴν διατριβήν, ἀλλ' ἀθροισθέντων τῶν Ἑλλήνων ἐγγενέσθαι τοῖς μὲν ἐπιδείξασθαι τὰς αὐτῶν εὐτυχίας, τοῖς δὲ θεάσασθαι τούτους πρὸς ἀλλήλους ἀγωνιζομένους, καὶ μηδετέρους ἀθύμως διάγειν, ἀλλ' ἑκατέρους ἔχειν, ἐφ' οἷς φιλοτιμηθῶσιν, οἱ μὲν ὅταν ἴδωσι τοὺς ἀθλητὰς αὐτῶν ἔνεκα πονοῦντας, οἱ δ' ὅταν ἐνθυμηθῶσιν, ὅτι πάντες ἐπὶ τὴν σφετέραν θεωρίαν ἤκουσι,— τοσούτων τοίνυν ἀγαθῶν διὰ τὰς συνόδους ἡμῖν γιγνομένων οὐδ' ἐν τούτοις ἡ πόλις ἡμῶν ἀπελείφθη. καὶ γὰρ θεάματα πλεῖστα καὶ κάλλιστα κέκτηται, τὰ μὲν ταῖς δαπάναις ὑπερβάλλοντα, τὰ δὲ κατὰ τὰς τέχνας εὐδοκιμοῦντα, τὰ δ' ἀμφοτέροις τούτοις διαφέροντα, καὶ τὸ πλῆθος τῶν εἰσαφικνουμένων ὥς ἡμᾶς τοσοῦτόν ἐστιν, ὥστ' εἴ τι ἐν τῷ πλησιάζειν ἀλλήλοις ἀγαθόν ἐστι, καὶ τοῦθ' ὑπ' αὐτῆς περιειληφθαι. πρὸς δὲ τούτοις καὶ φιλίας εὐρεῖν πιστοτάτας

καὶ συνουσίαις ἐντυχεῖν παντοδαπωτάταις μάλιστα παρ' ἡμῖν ἔστιν, ἔτι δ' ἀγῶνας ἰδεῖν, μὴ μόνον τάχους καὶ ῥώμης, ἀλλὰ καὶ λόγων καὶ γνώμης καὶ τῶν ἄλλων ἔργων ἀπάντων, καὶ τούτων ἄθλα μέγιστα. πρὸς γὰρ οἷς αὐτῇ τίθησι, καὶ τοὺς ἄλλους διδόναι συναναπείθει· τὰ γὰρ ὑφ' ἡμῶν κριθέντα τοσαύτην λαμβάνει δόξαν ὥστε παρὰ πᾶσιν ἀνθρώποις ἀγαπᾶσθαι. χωρὶς δὲ τούτων αἱ μὲν ἄλλαι πανηγύρεις διὰ πολλοῦ χρόνου συλλεγεῖσθαι ταχέως διελύθησαν, ἡ δ' ἡμετέρα πόλις ἅπαντα τὸν αἰῶνα τοῖς ἀφικνουμένοις πανήγυρίς ἐστιν.

ISOCRATES.

CXLIV.

THE UMPIRE'S DECISION SHALL BE FINAL.

Ἐχων τοίνυν, ὦ ἄνδρες δικασταί, καὶ ἄλλα πολλὰ καὶ δεινὰ λέγειν, ἃ οὗτος καὶ εἰς ἐμὲ καὶ εἰς ὑμῶν ἐνίους ἡμάρτηκεν, ἀναγκάζομαι, διὰ τὸ ὀλίγον εἶναι μοι τὸ ὕδωρ, παραλιπεῖν. νομίζω γὰρ καὶ ἐκ τούτων ὑμῖν ἱκανῶς ἐπιδεδείχθαι, ὥς οὐ τοῦ αὐτοῦ ἀνθρώπου ἐστίν, ἀγῶνα μὲν μοι περὶ φυγῆς κατασκευάζειν καὶ δίκας οὐδὲν προσηκούσας δικάζεσθαι, πρὸς δὲ τὸν διαιτητὴν ἀπαντᾶν ἀπαράσκευον. ὥστε περὶ μὲν τούτων ἂν ἐπιχειρῇ λέγειν, οὐκ οἶμαι ὑμᾶς ἀποδέξεσθαι· ἂν δὲ λέγῃ, ὥς ἀξιούντος αὐτοῦ ἐπιτρέψαι Κόνωνι τῷ Τιμοθέου περὶ ἀπάντων, ἐγὼ οὐκ ἡβουλόμην ἐπιτρέπειν, ἐνθυμείσθε, ὥς ἐξαπατᾶν ὑμᾶς ἐπιχειρήσει· ἐγὼ γὰρ περὶ μὲν ὧν αἱ δίκαι οὕπω τέλος εἶχον, ἕτοιμος ἦν ἐπιτρέπειν καὶ Κόνωνι, καὶ

ἄλλω δαιτητῇ ἴσῳ, ὅτῳ οὗτος βούλοιτο. περὶ δὲ ὧν
 τρὶς πρὸς τὸν δαιτητὴν ἀπαντήσαντος τούτου καὶ
 ἀντιδικούντος, ὁ μὲν δαιτητῆς ἀπέγνω μου, οὗτος δὲ
 τοῖς γνωσθεῖσιν ἐνέμεινεν, ὥς καὶ ὑμῖν μεμαρτύρηται,
 οὐκ ὥμην δίκαιον εἶναι ταῦτα πάλιν ἀνάδικα γίγνεσ-
 θαι· τί γὰρ ἂν ἦν πέρας ἡμῖν τοῦ διαλυθῆναι, εἰ
 τὰ κατὰ τοὺς νόμους δαιτηθέντα λύσας, ἐτέρῳ δαι-
 τήτῃ ἐπέτρεψα περὶ τῶν αὐτῶν ἐγκλημάτων, ἄλλως
 τε καὶ ἀκριβῶς εἰδώς, ὅτι, εἰ καὶ πρὸς τοὺς ἄλλους μὴ
 ἐπιεικές ἐστι ταῖς διαίταις ἰσχυρίζεσθαι, πρὸς γε
 τοῦτον ἀπάντων δικαιοτάτον ἦν οὕτω προσφέρεσθαι.

DEMOSTHENES.

CXLV.

THE SHOUT OF ACHILLES.

Αὐτὰρ Ἀχιλλεὺς ὦρτο διΐφιλος· ἀμφὶ δ' Ἀθήνη
 ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσσανόεσσαν,
 ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε διὰ θεάων
 χρύσειον, ἐκ δ' αὐτοῦ δαΐε φλόγα παμφανώσαν.
 ὥς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
 τηλόθεν ἐκ νήσου, τὴν δῆϊοι ἀμφιμάχωνται,
 οἷτε πανημέριοι στυγερῶ κρίνονται Ἀρηϊ
 ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι
 πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγὴ
 γίγνεται αἴσσουσα, περικτιόνεσσιν ἰδέσθαι,
 αἳ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἴκωνται
 ὥς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανε.
 στῇ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιοὺς
 μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζειτ' ἐφετμήν.

ἔνθα στὰς ἡῦς, ἀπάτερθε δὲ Παλλὰς Ἀθήνη
 φθέγγεατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὤρσε κυδοιμόν.
 ὥς δ' ὅτ' ἀριζήλη φωνή, ὅτε τ' ἴαχε σάλπιγξ
 ἄστνυ περιπλομένων δηῖων ὑπο θυμοραϊστέων,
 ὥς τότ' ἀριζήλη φωνή γένετ' Αἰακίδαο.
 οἱ δ' ὥς οὖν αἶον ὅπα χάλκεον Αἰακίδαο,
 πᾶσιν ὀρίνθη θυμός. ἀτὰρ καλλίτριχες ἵπποι
 ἄψ ὄχρεα τρόπεον· ὅσσοντο γὰρ ἄλγεα θυμῷ.
 ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ
 δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλείωνος
 δαιόμενον· τὸ δὲ δαῖε θεὰ γλαυκῶπις Ἀθήνη.
 τρὶς μὲν ὑπὲρ τάφρου μεγάλ' ἴαχε δῖος Ἀχιλλεύς.
 τρὶς δὲ κυκλήθησαν Τρῶες κλειτοὶ τ' ἐπίκουροι.
 ἔνθα δὲ καὶ τότ' ὄλοντο δυνάδεκα φῶτες ἄριστοι
 ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοὶ
 ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
 κάτθεσαν ἐν λεχέεσσι· φίλοι δ' ἀμφέσταν ἑταῖροι
 μυρόμενοι· μετὰ δέ σφι ποδώκης εἶπετ' Ἀχιλλεύς
 δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον
 κείμενον ἐν φέρτρῳ, δεδαιγμένον ὀξείῃ χαλκῷ.
 τὸν ῥ' ἦτοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν
 εἰς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.

HOMER.

CXLVI.

INCONSISTENCY OF CRITICS.

Πρῶτον δ' ἐνθυμήθητε περὶ τῶν φλυαρίαν φασ-
 κόντων εἶναι τὴν παιδείαν, ὥς οὗτοι λίαν κατα-
 φανῶς ληροῦσι. διασύρουσι μὲν γὰρ αὐτὴν ὥς

οὐδὲν ὠφελεῖν δυναμένην ἀλλ' ἀπάτην καὶ φενακισμὸν οὖσαν, ἀξιοῦσι δὲ τοὺς συνόντας ἡμῖν εὐθὺς μὲν προσελθόντας διαφέρειν αὐτοὺς αὐτῶν, ὀλίγας δ' ἡμέρας συνδιατρίψαντας σοφωτέρους ἐν τοῖς λόγοις καὶ κρείττους φαίνεσθαι τῶν καὶ ταῖς ἡλικίαις καὶ ταῖς ἐμπειρίαις προεχόντων, ἐνιαυτὸν δὲ μόνοι παραμείναντας ῥήτορας ἅπαντας ἀγαθοὺς εἶναι καὶ τελέους καὶ μηδὲν φαυλοτέρους τοὺς ἀμελεῖς τῶν πονεῖν ἐθελόντων μηδὲ τοὺς ἀφυεῖς τῶν τὰς ψυχὰς ἀνδρικὰς ἔχόντων. καὶ ταῦτα προστάττουσιν οὐθ' ἡμῶν ἀκηκοότες τοιαύτας ποιουμένων τὰς ὑποσχέσεις, οὐτ' ἐν ταῖς ἄλλαις τέχναις καὶ παιδείαις οὐδὲν ἑωρακότες τούτων συμβαῖνον ἀλλὰ μόλις μὲν ἡμῖν τὰς ἐπιστήμας παραγινομένας, οὐχ ὁμοίως δ' ἀλλήλοις ὅτι ἂν μάθωμεν ἐξεργαζομένους ἀλλὰ δύο μὲν ἢ τρεῖς ἐξ ἀπάντων τῶν διδασκαλείων ἀγωνιστὰς γιγνομένους, τοὺς δ' ἄλλους ἐξ αὐτῶν ἰδιώτας ἀπαλλαττομένους. καὶ τοι πῶς οὐκ ἄφρονας εἶναι χρὴ νομίζειν τοὺς τὰς δυνάμεις τὰς ἐν ταῖς ὁμολογουμέναις τῶν τεχνῶν οὐκ ἐνούσας ταύτας ἀπαιτεῖν τολμῶντας παρὰ ταύτης ἣν οὐκ εἶναι φασί, καὶ πλείους τὰς ὠφελείας ἀξιοῦντας γίγνεσθαι παρὰ τῆς ἀπιστομένης ὑφ' αὐτῶν ἢ παρὰ τῶν ἀκριβῶς εὐρῆσθαι δοκουσῶν; χρὴ δὲ τοὺς νοῦν ἔχοντας οὐκ ἀνωμάλως ποιεῖσθαι τὰς κρίσεις περὶ τῶν ὁμοίων πραγμάτων οὐδ' ἀποδοκιμάζειν τὴν παιδείαν τὴν ταῦτ' αἰς πλείσταις τῶν τεχνῶν ἀπεργαζομένην.

CXLVII.

THE HOMICIDE'S DEFENCE.

ΑΘ. Τί πρὸς τὰδ' εἰπεῖν, ὦ ξέν', ἐν μέρει θέλεις ;
 λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς
 τὰς σάς, ἔπειτα τόνδ' ἀμυναθοῦ ψόγον·
 εἶπερ πεποιθὼς τῇ δίκῃ, βρέτας τόδε
 ἦσαι φυλάσσων ἐστίας ἀμῆς πέλας,
 σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίονος·
 τούτοις ἀμείβου πᾶσιν εὐμαθὲς τί μοι.

ΟΡ. Ἄνασσ' Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων
 τῶν σῶν ἐπὼν μέλημ' ἀφαιρήσω μέγα.
 οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχει μύσος
 πρὸς χειρὶ τῇ ᾗ τὸ σὸν ἐφημένῃ βρέτας.
 τεκμήριον δὲ τῶνδ' εἰ σοι λέξω μέγα·
 ἄφθογγον εἶναι τὸν παλαμναῖον νόμος,
 ἔστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίου
 σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ.
 πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερώμεθα
 οἴκοισι, καὶ βοτοῖσι, καὶ ῥυτοῖς πόροις.
 ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν λέγω.
 γένος δὲ τοῦμὸν ὥς ἔχει, πεύση τάχα.
 Ἀργεῖός εἰμι, πατέρα δ' ἱστορεῖς καλῶς,
 Ἀγαμέμνον' ἀνδρῶν ναυβατῶν ἀρμόστορα·
 ξὺν ᾧ σὺ Τροίαν ἄπολιν Ἰλίου πόλιν
 ἔθηκας. ἔφθιθ' οὗτος οὐ καλῶς, μολῶν
 εἰς οἶκον· ἀλλὰ νιν κελαινόφρων ἐμῇ
 μήτηρ κατέκτα, ποικίλοις ἀγρεύμασιν
 κρύψας, ἃ λουτρῶν ἐξεμαρτύρει φόνον.

κάγ' ὃν κατελθὼν, τὸν πρὸ τοῦ φεύγων χρόνον,
 ἔκτεινα τὴν τεκοῦσαν, οὐκ ἄρνήσομαι,
 ἀντικτόνοις ποιναῖσι φιλτάτου πατρός.
 καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος,
 ἄλγη προφωνῶν ἀντίκεντρα καρδίᾳ,
 εἰ μὴ τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους.
 σύ τ', εἰ δικαίως, εἴτε μὴ, κρῖνον δίκην·
 πράξας γὰρ ἐν σοὶ πανταχῇ τάδ' αἰνέσω.

AESCHYLUS.

CXLVIII.

THE LAST STRUGGLE AT SYRACUSE.

"Ὁ·τ' ἐκ τῆς γῆς πεζὸς ἀμφοτέρων, ἰσορρόπου τῆς
 ναυμαχίας καθεστηκυίας, πολὺν τὸν ἀγῶνα καὶ ξύσ-
 τασιν τῆς γνώμης εἶχε, φιλονεικῶν μὲν ὁ αὐτόθεν
 περὶ τοῦ πλείονος ἤδη καλοῦ, δεδιότες δὲ οἱ ἐπελ-
 θόντες μὴ τῶν παρόντων ἔτι χεῖρω πράξωσιν. πάν-
 των γὰρ δὴ ἀνακειμένων τοῖς Ἀθηναίοις ἐς τὰς ναῦς,
 ὃ τε φόβος ἦν ὑπὲρ τοῦ μέλλοντος οὐδενὶ ἰοικώς, καὶ
 διὰ τὸ ἀνώμαλον καὶ τὴν ἔποψιν τῆς ναυμαχίας ἐκ
 τῆς γῆς ἠναγκάζοντο ἔχειν. δι' ὀλίγου γὰρ οὔσης
 τῆς θέας καὶ οὐ πάντων ἅμα ἐς τὸ αὐτὸ σκοποῦντων,
 εἰ μὲν τινες ἴδιοιεν πῃ τοὺς σφετέρους ἐπικρατοῦντας,
 ἀνεθάρσυσάν τε ἂν καὶ πρὸς ἀνάκλησιν θεῶν μὴ
 στερεῆσαι σφᾶς τῆς σωτηρίας ἐτρέποντο, οἱ δ' ἐπὶ τὸ
 ἡσώμενον βλέψαντες ὀλοφυρμῷ τε ἅμα μετὰ βοῆς
 ἐχρῶντο, καὶ ἀπὸ τῶν δρωμένων τῆς ὄψεως καὶ τὴν
 γνώμην μᾶλλον τῶν ἐν τῷ ἔργῳ ἐδουλοῦντο. ἄλλοι
 δὲ καὶ πρὸς ἀντίπαλόν τι τῆς ναυμαχίας ἀπιδόντες,

διὰ τὸ ἀκρίτως ξυνεχὲς τῆς ἀμίλλης, καὶ τοῖς σώμασιν αὐτοῖς ἴσα τῇ δόξῃ περιδεῶς ξυναπονεύοντες, ἐν τοῖς χαλεπώτατα διηγόν· αἰεὶ γὰρ παρ' ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο. ἦν τε ἐν τῷ αὐτῷ στρατεύματι τῶν Ἀθηναίων, ἕως ἀγχώμαλα ἐναυμάχουν, πάντα ὁμοῦ ἀκοῦσαι, ὀλοφύρμος, βοή, νικῶντες, κρατούμενοι, ἄλλα ὅσα ἐν μεγάλῳ κινδύνῳ μέγα στρατόπεδον πολυειδῇ ἀναγκάζοιτο φθέγγεσθαι.

THUCYDIDES.

CXLIX.

‘THE PEOPLE IN DANGER.’

Δεῖ γάρ, ὦ ἄνδρες Ἀθηναῖοι, τὸν βουλόμενόν τι ποιῆσαι τὴν πόλιν ὑμῶν ἀγαθὸν τὰ ὧτα πρῶτον ὑμῶν ἰάσασθαι· διέφθαρται γάρ· οὕτω πολλὰ καὶ ψευδῇ καὶ πάντα μᾶλλον ἢ τὰ βέλτιστα ἀκούειν συνείθισθε. οἷον (ὅπως δὲ μὴ θορυβήσει μοι μηδεὶς, πρὶν ἂν ἅπαντ' εἴπω) ἀνέωξαν δῆπου πρώην τινὲς τὸν ὀπισθόδομον. οὐκοῦν οἱ παριόντες ἅπαντες τὸν δῆμον καταλελύσθαι, τοὺς νόμους οὐκέτ' εἶναι, τοιαῦτ' ἔλεγον. καίτοι, ὦ ἄνδρες Ἀθηναῖοι, (καὶ σκοπεῖτε ἂν ἀληθῆ λέγω) οἱ μὲν ταῦτα ποιοῦντες ἄξια ἐποιοῦν θανάτου, ὁ δῆμος δ' οὐ διὰ τούτων καταλύεται. πάλιν κώπας τις ὑφείλετο· μαστιγοῦν, στρεβλοῦν πάντες ἐβόων, λέγοντες τὸν δῆμον καταλύεσθαι. ἐγὼ δὲ τί φημί; τὸν μὲν ὑφαιρούμενον θανάτου ποιεῖν ἄξια ὥσπερ ἐκεῖνοι, τὸν δῆμον δ' οὐ διὰ τούτων καταλύεσθαι. ἀλλὰ πῶς καταλύεται οὐδεὶς λέγει οὐδὲ παρρησιάζεται. ἐγὼ δὲ φράσω ὅταν ὑμεῖς,

ὦ ἄνδρες Ἀθηναῖοι, φαύλως ἡγμένοι οἱ πολλοὶ καὶ ἄποροι καὶ ἄοπλοι καὶ ἀσύντακτοι καὶ μὴ ταῦτ' αἰγίζοντες ἦτε, καὶ μήτε στρατηγὸς μήτ' ἄλλος μηδεὶς ὧν ἂν ὑμεῖς ψηφίσησθε φροντίξῃ, καὶ ταῦτα μηδεὶς λέγειν ἐθέλῃ μηδ' ἐπανορθοῖ, μηδ' ὅπως παύσεται τοιαῦτα ὄντα πράττει, ὃ νῦν αἰεὶ συμβαίνει.

DEMOSTHENES.

CL.

THE FIGHT BY THE SHIPS.

Κέκλετο δ' ἀντιθέοισι ἐλιξάμενος Λυκίοισιν
 “ὦ Λύκιοι, τί τ' ἄρ' ὦδε μεθίετε θούριδος ἀλκῆς;
 ἀργαλέον δέ μοι ἐστι, καὶ ἰφθίμῳ περ ἐόντι,
 μούνῳ ῥηξάμενῳ θέσθαι παρὰ νηυσὶ κέλευθον
 ἀλλ' ἐφομαρτεῖτε· πλεόνων δέ τοι ἔργον ἄμεινον.”

ὥς ἔφαθ', οἱ δὲ ἄνακτος ὑποδδείσαντες ὁμοκλήν
 μᾶλλον ἐπέβρισαν βουληφόρον ἀμφὶ ἄνακτα.
 Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 τεύχεος ἔντοσθεν· μέγα δέ σφισι φαίνεται ἔργον·
 οὔτε γὰρ ἰφθιμοὶ Λύκιοι Δαναῶν ἐδύναντο
 τεῖχος ῥηξάμενοι θέσθαι παρὰ νηυσὶ κέλευθον,
 οὔτε ποτ' αἰχμηταὶ Δαναοὶ Λυκίους ἐδύναντο
 τεύχεος ἄψ' ὥσασθαι, ἐπεὶ τὰ πρῶτα πέλασθεν.
 ἀλλ' ὥς τ' ἀμφ' οὔροισι δὺ' ἀνέρε δηριάασθον,
 μέτρ' ἐν χερσὶν ἔχοντες, ἐπιξύνῳ ἐν ἀρούρῃ,
 ὧ τ' ὀλίγῳ ἐνὶ χώρῳ ἐρίζητον περὶ ἴσης,
 ὥς ἄρα τοὺς διέεργον ἐπάλξιες· οἱ δ' ὑπὲρ αὐτέων
 δῆλουν ἀλλήλων ἀμφὶ στήθεσσι βοείας,
 ἀσπίδας εὐκύκλους λαισήϊά τε πτερόεντα.

πολλοὶ δ' οὐτάζοντο κατὰ χροά νηλεΐ χαλκῷ,
 ἤμὲν ὁτέω στρεφθέντι μετάφρενα γυμνωθείη
 μαρναμένων, πολλοὶ δὲ διαμπερὲς ἀσπίδος αὐτῆς.
 πάντα δὴ πύργοι καὶ ἐπάλξεις αἵματι φωτῶν
 ἐρράδατ' ἀμφοτέρωθεν ἀπὸ Τρώων καὶ Ἀχαιῶν.
 ἀλλ' οὐδ' ὥς ἐδύναντο φόβον ποιῆσαι Ἀχαιῶν,
 ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθής,
 ἥ τε σταθμὸν ἔχουσα καὶ εἶριον ἀμφὶς ἀνέλκει
 ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρηται·
 ὥς μὲν τῶν ἐπὶ ἴσα μάχῃ τέτατο πτόλεμός τε,
 πρὶν γ' ὅτε δὴ Ζεὺς κῦδος ὑπέρτερον Ἑκτορι δῶκε
 Πριαμίδῃ, ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν.
 ἦϋσεν δὲ διαπρύσιον Τρώεσσι γεγωνώς·
 “ὄρνυσθ', ἱππόδαμοι Τρώες, ῥήγνυσθε δὲ τεῖχος
 Ἀργείων, καὶ νηυσὶν ἐνίετε θεσπιδαῆς πῦρ.”

HOMER.

CLII.

BE READY TO FIGHT AND WILLING TO MAKE PEACE.

“Τοὺς μὲν Λακεδαιμονίους, ὧ ἄνδρες ξύμμαχοι, οὐκ
 ἂν ἔτι αἰτιασαίμεθα ὥς οὐ καὶ αὐτοὶ ἐψηφισμένοι τὸν
 πόλεμόν εἰσι καὶ ἡμᾶς ἐς τοῦτο νῦν ξυνήγαγον. χρὴ
 γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἴσου νέμοντας τὰ κοινὰ
 προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτι-
 μῶνται. ἡμῶν δὲ ὅσοι μὲν Ἀθηναίοις ἤδη ἐνηλλά-
 γησαν, οὐχὶ διδαχῆς δέονται ὥστε φυλάξασθαι αὐ-
 τοὺς· τοὺς δὲ τὴν μεσόγειαν μᾶλλον καὶ μὴ ἐν πόρῳ
 κατωκημένους εἰδέναι χρὴ ὅτι, τοῖς κάτω ἢ μὴ ἀμύ-
 νωσι, χαλεπωτέραν ἔξουσιν τὴν κατακομιδὴν τῶν

ὦραίων καὶ πάλιν ἀντίληψιν ὧν ἡ θάλασσα τῇ
 ἡπείρῳ δίδωσι, καὶ τῶν νῦν λεγομένων μὴ κακοὺς
 κριτὰς ὥς μὴ προσηκόντων εἶναι, προσδέχεσθαι δέ
 ποτε, εἰ τὰ κάτω προεῖντο, καὶν μέχρι σφῶν τὸ δεινὸν
 προελθεῖν, καὶ περὶ αὐτῶν οὐχ ἦσσαν νῦν βουλευέσθαι.
 διόπερ καὶ μὴ ὀκνεῖν δεῖ αὐτοὺς τὸν πόλεμον ἀντ'
 εἰρήνης μεταλαμβάνειν. ἀνδρῶν γὰρ σωφρόνων μὲν
 ἐστὶν εἰ μὴ ἀδικοῦντο ἡσυχάζειν, ἀγαθῶν δὲ ἀδικου-
 μένους ἐκ μὲν εἰρήνης πολεμεῖν, εὖ δὲ παρασχὸν ἐκ
 πολέμου πάλιν ξυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον
 εὐτυχίᾳ ἐπαίρεσθαι μήτε τῷ ἡσυχίῳ τῆς εἰρήνης ἡδό-
 μενον ἀδικεῖσθαι. ὃ τε γὰρ διὰ τὴν ἡδονὴν ὀκνῶν τά-
 χιστ' ἂν ἀφαιρεθείη τῆς ῥαστώνης τὸ τερπνὸν δι' ὅπερ
 ὀκνεῖ, εἰ ἡσυχάζοι, ὃ τε ἐν πολέμῳ εὐτυχίᾳ πλεονά-
 ζων οὐκ ἐντεθύμηται θράσει ἀπίστω ἐπαιρόμενος.
 πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶν ἐναν-
 τίων τυχόντων κατωρθώθη, καὶ ἔτι πλέω ἂ καλῶς
 δοκοῦντα βουλευθῆναι ἐς τοῦναντίον αἰσχροῶς περι-
 ἔστη. ἐνθυμεῖται γὰρ οὐδεὶς ὁμοῖα τῇ πίστει καὶ
 ἔργῳ ἐπεξέρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν δοξάζο-
 μεν, μετὰ δέους δὲ ἐν τῷ ἔργῳ ἐλλείπομεν."

THUCYDIDES.

CLII.

HECTOR'S INFANT SLAIN BY GREEK WARRIORS.

ΕΚ. Θέσθ' ἀμφίτορνον ἀσπίδ' Ἑκτορος πέδῳ,
 λυπρὸν θέαμα κοῦ φίλον λεύσσειν ἐμοί.
 ὦ μείζον' ὄγκον δορὸς ἔχοντες ἢ φρενῶν,
 τί τόνδ', Ἀχαιοί, παῖδα δείσαντες φόνον

καινὸν διειργάσασθε; μὴ Τροίαν ποτὲ
 πεσοῦσαν ὀρθώσειεν; οὐδὲν ἦτ' ἄρα,
 ὅθ' Ἐκτορος μὲν εὐτυχοῦντος ἐς δόρυ
 διωλλύμεσθα μυρίας τ' ἄλλης χερός,
 πόλεως δ' ἀλούσης καὶ Φρυγῶν ἐφθαρμένων
 βρέφος τοσόνδ' ἐδείσατ'. οὐκ αἰνῶ φόβον,
 ὅστις φοβεῖται μὴ διεξελθὼν λόγῳ.
 ὦ φίλταθ', ὥς σοι θάνατος ἦλθε δυστυχῆς.
 εἰ μὲν γὰρ ἔθανες πρὸ πόλεως, ἥβης τυχὼν
 γάμων τε καὶ τῆς ἰσοθέου τυραννίδος,
 μακάριος ἦσθ' ἄν, εἴ τι τῶνδε μακάριον.
 νῦν αὖτ' ἰδὼν μὲν γνούς τε σῇ ψυχῇ, τέκνον,
 οὐκ οἶσθ', ἐχρήσω δ' οὐδὲν ἐν δόμοις ἔχων.
 δύστηνε, κρατὸς ὥς σ' ἔκειρεν ἀθλίως
 τείχη πατρῶα, Λοξίου πυργώματα,
 ὃν πόλλ' ἐκήπευσ' ἢ τεκοῦσα βόστρυχον
 φιλήμασιν τ' ἔδωκεν, ἔνθεν ἐκγελαῖ
 ὅστέων ῥαγέντων φόνος, ἵν' αἰσχρὰ μὴ λέγω.
 ὦ χεῖρες, ὥς εἰκοὺς μὲν ἠδείας πατρὸς
 κέκτησθ', ἐν ἄρθροις δ' ἔκλυτοι πρόκεισθέ μοι.
 ὦ πολλὰ κόμπους ἐκβαλὼν φίλον στόμα,
 ὀλωλας, ἐψεύσω μ', ὅτ' ἐσπίπτων πέπλους,
 ὦ μητερ, ἠΐδας, ἦ πολὺν σοι βοστρύχων
 πλόκαμον κεροῦμαι, πρὸς τάφον θ' ὀμηλίκων
 κώμους ἀπάξω, φίλα διδοὺς προσφθέγματα.
 σὺ δ' οὐκ ἔμ', ἀλλ' ἐγὼ σὲ τὸν νεώτερον,
 γραῦς, ἄπολις, ἄτεκνος, ἄθλιον θάπτω νεκρόν.
 οἴμοι, τὰ πόλλ' ἀσπάσμαθ' αἶ τ' ἐμαὶ τροφαὶ

ὑπνοι τ' ἐκεῖνοι φρουδὰ μοι. τί καί ποτε
γράφειεν ἄν σε μουσοποιὸς ἐν τάφῳ;
τὸν παῖδα τόνδ' ἔκτειναν Ἀργεῖοί ποτε
δείσαντες; αἰσχρὸν τοῦπίγραμμά γ' Ἑλλάδι.

EURIPIDES.

CLIII.

THE CRAFT OF GREECE AND THE JEALOUSY OF
HEAVEN.

Ἦρξεν μέν, ᾧ δέσποινα, τοῦ παντὸς κακοῦ
φανεῖς ἀλάστωρ ἢ κακὸς δαίμων ποθέν.
ἀνὴρ γὰρ Ἑλλήν ἐξ Ἀθηναίων στρατοῦ
ἐλθὼν ἔλεξε παιδὶ σῶ Ξέρξῃ τάδε,
ὥς, εἰ μελαίνης νυκτὸς ἵξεται κνέφας,
Ἑλληνες οὐ μενοῖεν, ἀλλὰ σέλμασι
ναῶν ἐπενθορόντες ἄλλος ἄλλοσε
δρασμῶ κρυφαίῳ βίοντον ἐκωσοῖατο.
ὁ δ' εὐθύς ὥς ἤκουσεν, οὐ ξυνεῖς δόλον
Ἑλληνος ἀνδρὸς οὐδὲ τὸν θεῶν φθόνον,
πᾶσιν προφωνεῖ τόνδε ναυάρχους λόγον·
εὐτ' ἂν φλέγων ἀκτῖσιν ἥλιος χθόνα
λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ,
τάξαι νεῶν μὲν στῖφος ἐν στοίχοις τρισίν,
ἐκπλους φυλάσσειν καὶ πόρους ἀλιρρόθους,
ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ,
ὥς, εἰ μόρον φευξοῖαθ' Ἑλληνες κακόν,
ναυσὶν κρυφαίως δρασμὸν εὐρόντες τινά,
πᾶσι στéρεσθαι κρατὸς ἦν προκείμενον.
τοσαυτ' ἔλεξε κάρθ' ὑπ' ἐκθύμου φρενός·

οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο.
οἱ δ' οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενὶ
δεῖπνόν τ' ἐπορσύνοντο, ναυβάτης τ' ἀνὴρ
τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον.
ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο
καὶ νύξ ἐπῆει, πᾶς ἀνὴρ κώπης ἀναξ
ἐς ναῦν ἐχῶρει, πᾶς θ' ὅπλων ἐπιστάτης.

AESCHYLUS.

CLIV.

A STORM OF WAR.

Ἀμφοτέρω δ' Αἴαντε κελευτιόωντ' ἐπὶ πύργων
πάντοσε φοιτήτην, μένος ὀτρύνοντες Ἀχαιῶν.
ἄλλον μελιχίοις, ἄλλον στερεοῖς ἐπέεσσιν
νεῖκεον, ὄντινα πάγχυ μάχης μεθιέντα ἴδοιεν·

“ὦ φίλοι, Ἀργείων ὅς τ' ἔξοχος ὅς τε μεσήεις
ὅς τε χεριοτέρος, ἐπεὶ οὐπω πάντες ὁμοῖοι
ἄνδρες ἐν πολέμῳ, νῦν ἔπλετο ἔργον ἅπασιν·
καὶ δ' αὐτοὶ τόδε που γιγνώσκετε. Μὴ τις ὀπίσσω
τετράφθω προτὶ νῆας ὁμοκλητῆρος ἀκούσας,
ἀλλὰ πρόσω ἴεσθε καὶ ἀλλήλοισι κέλεσθε,
αἶ κε Ζεὺς δώησιν Ὀλύμπιος ἀστεροπητῆς
νεῖκος ἀπωσαμένους δηῖους προτὶ ἄστν διέσθαι.”

ὥς τώγε προβοῶντε μάχην ὥτρυνον Ἀχαιῶν.
τῶν δ', ὥστε νιφάδες χιόνος πίπτωσι θαμειαὶ
ἡματι χειμερίῳ, ὅτε τ' ὥρετο μητίετα Ζεὺς
νιφέμεν, ἀνθρώποισι πιφανσκόμενος τὰ ἀ κῆλα·
κοιμήσας δ' ἀνέμους χέει ἔμπεδον, ὄφρα καλύψῃ
ὑψηλῶν ὀρέων κορυφὰς καὶ πρῶνας ἄκρους

καὶ πεδιά λωτεῦντα καὶ ἀνδρῶν πίονα ἔργα,
καί τ' ἐφ' ἁλὸς πολιῆς κέχυται λιμέσιν τε καὶ ἀκταῖς,
κῦμα δέ μιν προσπλάζον ἐρύκεται. ἄλλα τε πάντα
εἰλύαται καθύπερθ', ὅτ' ἐπιβρίση Διὸς ὄμβρος·
ὥς τῶν ἀμφοτέρωσε λίθοι πωτῶντο θαμειαί,
αἱ μὲν ἄρ' ἐς Τρώας, αἱ δ' ἐκ Τρώων ἐς Ἀχαιοὺς,
βαλλομένων· τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦπος ὀρώρει.

Οὐδ' ἂν πω τότε γε Τρῶες καὶ φαίδιμος Ἑκτωρ
τείχεος ἐρρήξαντο πύλας καὶ μακρὸν ὀχῆα,
εἰ μὴ ἄρ' υἷδν ἐὸν Σαρπηδόνα μητίετα Ζεὺς
ᾤρσεν ἐπ' Ἀργείοισι, λείονθ' ὥς βουσὶν ἔλιξιν.

HOMER.

CLV.

THE COWARD'S REBUKE.

'Αδείμαντον δὲ τὸν Κορίνθιον στρατηγὸν λέγουσι
'Αθηναῖοι, αὐτίκα κατ' ἀρχάς, ὥς συνέμισγον αἱ νῆες,
ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ἰστία ἀειρά-
μενον οἷχεσθαι φεύγοντα· ἰδόντας δὲ τοὺς Κοριν-
θίους τὴν στρατηγίδα φεύγουσαν, ὡσαύτως οἷχεσθαι.
Ὡς δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμινίης
κατὰ τὸ ἱρὸν Ἀθηναίης Σκιράδος, περιπίπτειν σφι
κέλητα θεῖη πομπῇ· τὸν οὔτε πέμψαντα φανῆναι
οὐδένα, οὔτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσ-
φέρεσθαι τοῖσι Κορινθίοισι. Τῇδε δὲ συμβάλλονται
εἶναι θεῖον τὸ πρῆγμα· ὥς γὰρ ἀγχοῦ γενέσθαι τῶν
νεῶν, τοὺς ἀπὸ τοῦ κέλητος λέγειν τάδε· "Αδείμαντε,
σὺ μὲν ἀποστρέψας τὰς νέας ἐς φυγὴν ὥρμησαι
καταπροδοὺς τοὺς Ἑλληνας· οἱ δὲ καὶ δὴ νικῶσι,

ὅσον αὐτοὶ ἠρώωντο ἐπικρατῆσαι τῶν ἐχθρῶν.” Ταῦτα λεγόντων, ἀπιστέειν γὰρ τὸν Ἀδεύμαντον, αὐτὶς τάδε λέγειν, ὥς “ αὐτοὶ οἰοί τε εἶεν ἀγόμενοι ὄμηροι ἀποθνήσκειν, ἣν μὴ νικῶντες φαίνονται οἱ Ἕλληνες.” Οὕτω δὲ ἀποστρέψαντα τὴν νέαν, αὐτόν τε καὶ τοὺς ἄλλους, ἐπ’ ἐξεργασμένοισι ἐλθεῖν ἐς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων. Οὐ μέντοι αὐτοὶ γε Κορίνθιοι ὁμολογέουσι, ἀλλ’ ἐν πρώτοισι σφέας αὐτοὺς τῆς ναυμαχίης νομίζουσι γενέσθαι· μαρτυρεῖ δέ σφι καὶ ἡ ἄλλη Ἑλλάς.

HERODOTUS.

CLVI.

DIVIDE ET IMPERA.

Τοῦ γὰρ Φωκικοῦ συστάντος πολέμου, οὐ δι’ ἐμέ (οὐ γὰρ δὴ ἔγωγε ἐπολιτευόμην πω τότε), πρῶτον μὲν ὑμεῖς οὕτω διέκεισθε, ὥστε Φωκέας μὲν βούλεσθαι σωθῆναι, καίπερ οὐ δίκαια ποιοῦντας ὀρώντες, Θηβαίοις δ’ ὀτιοῦν ἂν ἐφησθῆναι παθοῦσιν, οὐκ ἀλόγως οὐδ’ ἀδίκως αὐτοῖς ὀργιζόμενοι· οἷς γὰρ εὐτυχήκεσαν ἐν Λεύκτροις, οὐ μετρίως ἐκέχρητο· ἔπειθ’ ἡ Πελοπόννησος ἅπασα διειστῆκει, καὶ οὐθ’ οἱ μισοῦντες Λακεδαιμονίους οὕτως ἴσχυον, ὥστε ἀνελεῖν αὐτούς, οὐθ’ οἱ πρότερον δι’ ἐκείνων ἄρχοντες κύριοι τῶν πόλεων ἦσαν, ἀλλὰ τις ἦν ἄκριτος καὶ παρὰ τούτοις καὶ παρὰ τοῖς ἄλλοις ἅπασιν ἔρις καὶ ταραχή. Ταῦτα δ’ ὀρών ὁ Φίλιππος (οὐ γὰρ ἦν ἀφανῆ), τοῖς παρ’ ἐκάστοις προδόταις χρήματα ἀναλίσκων, πάντας συνέκρουε καὶ πρὸς αὐτοὺς ἐτάρατ-

τεν· εἴτ' ἐν οἷς ἡμάρτανον οἱ ἄλλοι καὶ κακῶς ἐφρόνουν, αὐτὸς παρεσκευάζετο καὶ κατὰ πάντων ἐφύετο. Ὡς δέ, ταλαιπωρούμενοι τῷ μήκει τοῦ πολέμου, οἱ τότε μὲν βαρεῖς νῦν δ' ἀτυχεῖς Θηβαῖοι φανεροὶ πᾶσιν ἦσαν ἀναγκασθησόμενοι καταφεύγειν ἐφ' ὑμᾶς, ὁ Φίλιππος, ἵνα μὴ τοῦτο γένοιτο μηδὲ συνέλθοιεν αἱ πόλεις, ὑμῖν μὲν εἰρήνην, ἐκείνοις δὲ βοήθειαν ἐπηγγείλατο. Τί οὖν συνηγωνίσασατο αὐτῷ πρὸς τὸ λαβεῖν ὀλίγου δεῖν ὑμᾶς ἐκόντας ἐξαπατωμένους; ἢ τῶν ἄλλων Ἑλλήνων, εἴτε χρή κακίαν, εἴτ' ἄγνοιαν, εἴτε καὶ ἀμφότερα ταῦτ' εἰπεῖν, οἷ, πόλεμον συνεχῇ καὶ μακρὸν πολεμοῦντων ὑμῶν, καὶ τοῦτον ὑπὲρ τῶν πᾶσι συμφερόντων, ὥς ἔργῳ φανερόν γέγονεν, οὔτε χρήμασιν οὔτε σώμασιν οὔτ' ἄλλῳ οὐδενὶ τῶν ἀπάντων συνελάβανον ὑμῖν· οἷς καὶ δικαίως καὶ προσηκόντως ὀργιζόμενοι, ἐτοίμως ὑπηκούσατε τῷ Φιλίππῳ.

DEMOSTHENES.

CLVII.

DIOMEDE WOUNDED BY PARIS.

Αὐτὰρ Ἀλέξανδρος, Ἑλένης πόσις ἡϋκόμοιο,
 Τυδεΐδῃ ἐπὶ τόξα τιταίνεται, ποιμένι λαῶν,
 στήλῃ κεκλιμένος ἀνδροκμήτῳ ἐπὶ τύμβῳ
 Ἴλου Δαρδανίδαο, παλαιοῦ δημογέροντος.
 ἦ τοι ὁ μὲν θώρηκα Ἀγαστρόφου ἰφθίμοιο
 αἶνυντ' ἀπὸ στήθεσφι παναίολον ἀσπίδα τ' ὦμων
 καὶ κόρυθα βριαρὴν· ὁ δὲ τόξου πῆχυν ἀνελκε
 καὶ βάλεν, οὐδ' ἄρα μιν ἄλιον βέλος ἔκφυγε χειρός,

ταρσὸν δεξιτεροῖο ποδός· διὰ δ' ἄμπερὲς ἰὸς
 ἐν γαίῃ κατέπηκτο· ὁ δὲ μάλα ἡδὺν γελάσας
 ἐκ λόχου ἀμπήδησε, καὶ εὐχόμενος ἔπος ἠΰδα·
 “βέβληται, οὐδ' ἄλλιον βέλος ἔκφυγεν· ὥς ὄφελόν τοι
 νείατον ἐς κενεῶνα βαλὼν ἐκ θυμὸν ἐλέσθαι.
 οὐτῶ κεν καὶ Τρῶες ἀνέπνευσαν κακότητος,
 οἳ τέ σε πεφρίκασιν λέονθ' ὥς μηκάδες αἶγες.”

τὸν δ' οὐ ταρβήσας προσέφη κρατερὸς Διομήδης·
 “τοξότα, λωβητῆρ, κέραι ἀγλαέ, παρθενοπῖπα,
 εἰ μὲν δὴ ἀντίβιον ξὺν τεύχεσι πειρηθείης,
 οὐκ ἄν τοι χραίσμησι βιὸς καὶ ταρφέες ἰοί·
 νῦν δέ μ' ἐπιγράψας ταρσὸν ποδὸς εὐχέαι αὐτῶς.
 οὐκ ἀλέγω, ὥς εἴ με γυνὴ βάλοι ἢ πάϊς ἄφρων·
 κωφὸν γὰρ βέλος ἀνδρὸς ἀνάλκιδος οὐτιδανοῖο.
 ἦ τ' ἄλλως ὑπ' ἐμεῖο, καὶ εἴ κ' ὀλίγον περ ἐπαύρη,
 ὅξυ βέλος πέλεται, καὶ ἀκήριον ἄνδρα τίθησιν·
 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί,
 παῖδες δ' ὀρφανικοί· ὁ δέ θ' αἵματι γαῖαν ἐρεύθων
 πύθεται, οἴωνοι δὲ περὶ πλέες ἢ γυναιῖκες.”

ὥς φάτο. τοῦ δ' Ὀδυσσεὺς δουρικλυτὸς ἐγγύθεν
 ἔλθων

ἔστη πρόσθ'· ὁ δ' ὅπισθε καθεζόμενος βέλος ὠκὺ
 ἐκ ποδὸς ἔλκ', ὀδύνη δὲ διὰ χροὸς ἦλθ' ἀλεγεινῇ.
 ἐς δίφρον δ' ἀνόρουσε, καὶ ἡνιόχῳ ἐπέτελλεν
 νηυσὶν ἐπὶ γλαφυρῇσιν ἐλαυνέμεν· ἤχθετο γὰρ κῆρ.

CLVIII.

LACHESIS.

Σφᾶς οὖν, ἔφη ἐπειδὴ ἀφικέσθαι, εὐθὺς δεῖν ἰέναι πρὸς τὴν Λάχεσιν. προφήτην οὖν τινὰ σφᾶς πρῶτον μὲν ἐν τάξει διαστῆσαι, ἔπειτα λαβόντα ἐκ τῶν τῆς Λαχέσεως γονάτων κλήρους τε καὶ βίων παράδειγματα, ἀναβάντα ἐπὶ τι βῆμα ὑψηλὸν εἰπεῖν· Ἀνάγκης θυγατρὸς κόρης Λαχέσεως λόγος. ψυχαὶ ἐφήμεροι, ἀρχὴ ἄλλης περιόδου θνητοῦ γένους θανατηφόρου. οὐχ ὑμᾶς δαίμων λήξεται, ἀλλ' ὑμεῖς δαίμονα αἰρήσεσθε. πρῶτος δ' ὁ λαχὼν πρῶτος αἰρείσθω βίον, ᾧ συνέσται ἐξ ἀνάγκης. ἀρετὴ δὲ ἀδέσποτον, ἣν τιμῶν καὶ ἀτιμάζων πλέον καὶ ἔλαττον αὐτῆς ἔξει. αἰτία ἐλομένου· θεὸς ἀναίτιος. ταῦτα εἰπόντα ῥῖψαι ἐπὶ πάντας τοὺς κλήρους τὸν δὲ παρ' αὐτὸν πεσόντα ἕκαστον ἀναιρεῖσθαι, πλὴν οὗ· ἔ δὲ οὐκ ἔαν. τῷ δὲ ἀνελομένῳ δῆλον εἶναι, ὁπόστος εἰλήχειν· μετὰ δὲ τοῦτο αὐθις τὰ τῶν βίων παραδείγματα εἰς τὸ πρόσθεν σφῶν θεῖναι ἐπὶ τὴν γῆν, πολὺ πλείω τῶν παρόντων. εἶναι δὲ παντοδαπά· ζώων τε γὰρ πάντων βίους καὶ δὴ καὶ τοὺς ἀνθρωπίνους ἅπαντας· τυραννίδας τε γὰρ ἐν αὐτοῖς εἶναι, τὰς μὲν διατελεῖς, τὰς δὲ καὶ μεταξὺ διαφθειρομένας καὶ εἰς πενίας τε καὶ φυγὰς καὶ εἰς πτωχείας τελευτώσας· εἶναι δὲ καὶ δοκίμων ἀνδρῶν βίους, τοὺς μὲν ἐπὶ εἵδεσι καὶ κατὰ κάλλη καὶ τὴν ἄλλην ἰσχύν τε καὶ ἀγωνίαν, τοὺς δ' ἐπὶ γένεσι καὶ προγόνων ἀρεταῖς, καὶ ἀδοκίμων κατὰ ταῦτά.

CLIX.

ESCAPE OF HELEN AND MENELAUS.

Κὰν τῷδε μόχθῳ τοῦτ' ἄρα σκοπούμενοι
 Ἑλληνες ἄνδρες Μενελέῳ ξυνέμποροι
 προσῆλθον ἀκταῖς, ναυφθόροις ἡσθημένοι
 πέπλοισιν, εὐειδεῖς μὲν, αὐχμηροὶ δ' ὄραν.
 ἰδὼν δέ νιν παρόντας Ἀτρέως γόνος,
 προσεῖπε, δόλιον οἶκτον ἐς μέσον φέρων,
 “ὦ τλήμονες, πῶς ἐκ τίνος νεὼς ποτε
 Ἀχαΐδος θραύσαντες ἤκετε σκάφος;
 ἂρ' Ἀτρέως παῖδ' ὀλόμενον συνθάπτετε,
 ὃν Τυνδαρίς παῖς ἥδ' ἀπόντα κενοταφεῖ;”
 οἱ δ' ἐκβαλόντες δάκρυα ποιητῷ τρόπῳ
 ἐς ναῦν ἐχώρουν, Μενελέῳ ποντίσματα
 φέροντες. ἡμῖν δ' ἦν μὲν ἥδ' ὑποψία
 λόγος τ' ἐν ἀλλήλοισι, τῶν ἐπεισβατῶν
 ὥς πλῆθος εἶη. διεσιωπῶμεν δ' ὁμως,
 τοὺς σοὺς λόγους σώζοντες. ἄρχειν γὰρ νεὼς
 ξένον κελεύσας πάντα συνέχεας τάδε.

EURIPIDES.

CLX.

AN ABSURD LAW.

“Ὅτι τοίνυν ὅλην συγχεῖ τὴν πολιτείαν καὶ κατα-
 λύει πάντα τὰ πράγμαθ' ὁ νόμος, καὶ πολλὰς φιλοτι-
 μίας περιαιρεῖται τῆς πόλεως, καὶ τοῦτο ῥαδίως ὑμᾶς
 νομίζω μαθήσεσθαι. ἴστε γὰρ δήπου τοῦθ' ὅτι σώζεται
 πολλάκις ἡμῶν ἡ πόλις διὰ τὰς στρατείας καὶ τὰς
 ναυτικὰς καὶ τὰς πεζὰς, καὶ πολλὰ καὶ καλὰ πολλάκις

ἤδη διεπράξασθε καὶ σώσαντές τινας καὶ τιμωρησά-
μενοι καὶ διαλλάξαντες. πῶς οὖν; ἀνάγκη τὰ
τοιαῦτα διοικεῖν ἐστὶ διὰ ψηφισμάτων καὶ νόμων
τοῖς μὲν εἰσφέρειν ἐπιτάττοντας, τοὺς δὲ τριηραρχεῖν
κελεύοντας, τοὺς δὲ πλεῖν, τοὺς δ' ἕκαστα ποιεῖν ὧν
δεῖ. οὐκοῦν ταῦθ' ὅπως γίγνηται, δικαστήρια πληροῦτε
καὶ καταγιγνώσκετε δεσμὸν τῶν ἀκοσμοῦντων, σκέ-
ψασθε δὴ τὸν τοῦ καλοῦ κάγαθοῦ τούτου νόμον, ὥς
λυμαίνεται ταῦτα καὶ διαφθείρει. γέγραπται γὰρ
δήπου ἐν τῷ νόμῳ αὐτοῦ, “καὶ εἴ τινα τῶν ὀφειλόντων
προστετίμηται δεσμοῦ, ἢ καὶ τὸ λοιπὸν προστιμηθῇ,
εἶναι καταστήσαντι ἐγγυητάς, ἢ μὴν ἐπὶ τῆς ἐνάτης
πρυτανείας ἐκτίσειν τὸ ἀργύριον, ἀφείσθαι τοῦ
δεσμοῦ.” τίς οὖν πόρος ἔσται; τίς ἀποσταλήσεται
τρόπον ἢ στρατιά; πῶς τὰ χρήματα εἰσπράξομεν,
ἐὰν ἕκαστος ὀφλισκάνων ἐγγυητὰς καθιστῇ κατὰ
τὸν τούτου νόμον, ἀλλὰ μὴ τὸ προσῆκον ποιῇ;
ἐροῦμεν νῆ Δία τοῖς Ἑλλησι “Τιμοκράτους νόμος ἐστὶ
παρ' ἡμῖν· ἀναμείνατ' οὖν τὴν ἐνάτην πρυτανείαν.
εἴτα τότ' ἔξιμεν.”

DEMOSTHENES.

CLXI.

A CHAMPION OF TROY.

Ἄρα ποτ' αὖθις ἃ παλαιὰ
Τροία τοὺς προπότας παναμερεῦσει
θιάσους ἐρώτων
ψαλμοῖσι καὶ κυλίκων οἶνοπλανήτοις
ἐπιδεξίαις ἀμίλλαις,

κατὰ πόντον Ἀτρειδᾶν
 Σπάρταν οἰχομένων Ἰλιάδος παρ' ἀκτᾶς;
 ὦ φίλος, εἶθε μοι
 σῇ χερὶ καὶ σῷ δορὶ πράξας τάδ' ἐς οἶκον ἔλθοις
 ἐλθέ, φάνηθι, τὰν ζάχρυσον
 Πηλείδα προβαλοῦ κατ' ὄμμα πέλταν,
 δοχμίαν πεδαίρων
 σχιστὰν παρ' ἄντυγα, πώλους ἐρεθίζων
 δίβολόν τ' ἄκοντα πάλλων.
 σὲ γὰρ οὔτις ὑποστὰς
 Ἀργείας ποτ' ἐν Ἥρας δαπέδοις χορεύσει·
 ἀλλὰ νιν ἄδε γὰ
 καπφθίμενον Θρηκὶ μόρφ φίλτατον ἄχθος οἴσει
 ἰὼ ἰώ.

μέγας ὦ βασιλεῦ, καλόν, ὦ Θρήκη,
 σκύμνον ἔθρεψας πολίαρχον ἰδεῖν.
 ἴδε χρυσόδετον σώματος ἀλκήν,
 κλύε καὶ κόμπους κωδωνοκρότους
 παρὰ πορπάκων κελαδοῦντας.
 θεός, ὦ Τροία, θεός, αὐτὸς Ἄρης,
 ὁ Στρυμόνιος πῶλος ἀοιδοῦ
 Μούσης ἤκων καταπνεῖ σε.

EURIPIDES.

CLXII.

OUR COUNTRY, RIGHT OR WRONG.

Οὐκοῦν δεινόν, ὦ ἄνδρες Ἀθηναῖοι, καὶ σχέτλιον
 τοῖς μὲν τὰ Φιλίππου πράγμαθ' ἡρημένοις θεραπεύειν
 οὕτως ἀκριβῇ τὴν παρ' ἐκείνου πρὸς ἐκάτερα αἴσθησιν

ὑπάρχειν, ὥστε ἕκαστον, ὥσπερ ἂν παρεστηκότος αὐτοῦ, μὴδ' ὦν ἂν ἐνθαδὶ πράξῃ μηδὲν ἡγεῖσθαι λήσῃν, ἀλλὰ φίλους τε νομίζειν οὓς ἂν ἐκείνῳ δοκῇ καὶ μὴ φίλους ὡσαύτως, τοῖς δὲ πρὸς ὑμᾶς ζῶσι καὶ τῆς παρ' ὑμῶν τιμῆς γλιχομένοις καὶ μὴ προδεδωκόσι ταύτην τοσαύτην κωφότητα καὶ τοσοῦτο σκότος παρ' ὑμῶν ἀπαντᾶν, ὥστε τοῖς ἀλιτηρίοις τούτοις ἐξ ἴσου νῦν ἐμὲ ἀγωνίζεσθαι, καὶ ταῦτα παρ' ὑμῖν τοῖς ἀπαντ' εἰδόσιν· βούλεσθ' οὖν εἰδέναι καὶ ἀκοῦσαι τὸ τούτων αἴτιον; ἐγὼ δὴ φράσω, ἀξιῶ δὲ μηδέν' ἄχθεσθαί μοι λέγοντι τάληθῃ. ὅτι ἐκείνος μὲν ἐν οἴμαι σῶμα ἔχων καὶ ψυχὴν μίαν παντὶ θυμῷ καὶ φιλεῖ τοὺς ἑαυτὸν εὖ ποιοῦντας καὶ μισεῖ τοὺς τ'ἀναντία, ὑμῶν δ' ἕκαστος πρῶτον μὲν οὔτε τὸν εὖ ποιοῦντα τὴν πόλιν αὐτὸν εὖ ποιεῖν ἡγεῖται οὔτε τὸν κακῶς κακῶς, ἀλλ' ἕτερά ἐστιν ἐκάστῳ προϋργαίτερα, ὑφ' ὧν παράγεσθε πολλάκις ἔλεος, φθόνος, ὀργή, χαρίσασθαι τῷ δεηθέντι, ἄλλα μυρία· ἂν γὰρ ἀπαντά τις ἐκφύγῃ τᾶλλα, τοὺς γε οὐδένα βουλομένους εἶναι τοιοῦτον οὐ διαφεύξεται. ἢ δ' ἐφ' ἑκάστου τούτων ἀμαρτία κατὰ μικρὸν ὑπορρέουσα ἀθρόος τῇ πόλει βλάβη γίγνεται.

DEMOSTHENES.

CLXIII.

‘NEGLECTED AGE, IN CORNERS THROWN.’

Οἱ γέροντες οἱ παλαιοὶ μεμφόμεσθα τῇ πόλει.
οὐ γὰρ ἀξίως ἐκείνων ὦν ἐνανμαχήσαμεν
γηροβοσκοῦμεσθ' ὑφ' ὑμῶν, ἀλλὰ δεινὰ πάσχομεν.
οἵτινες γέροντας ἄνδρας ἐμβαλόντες ἐς γραφὰς

ὑπὸ νεανίσκων ἔατε καταγελασθαι ῥητόρων,
 οὐδὲν ὄντας, ἀλλὰ ἄκωφους καὶ παρεξηγημένους,
 οἷς Ποσειδῶν ἀσφαλεῖός ἐστιν ἡ βακτηρία·
 τονθορύζοντες δὲ γήρᾳ τῷ λίθῳ προσέσταμεν,
 οὐχ ὀρῶντες οὐδὲν εἰ μὴ τῆς δίκης τὴν ἡλύγην.
 ὁ δὲ νεανίαν ἑαυτῷ σπουδάσας ξυνηγορεῖν
 εἰς τάχος παίει ξυνάπτων στρογγύλοις τοῖς ῥήμασι·
 κᾶτ' ἀνελκύσας ἔρωτᾶ, σκανδάληθρ' ἱστὰς ἐπῶν,
 ἄνδρα Τιθωνὸν σπαράττων καὶ ταραττων καὶ κυκῶν.
 ὁ δ' ὑπὸ γήρως μασταρύζει, κᾶτ' ὀφλῶν ἀπέρχεται·
 εἶτα λύζει καὶ δακρύει, καὶ λέγει πρὸς τοὺς φίλους,
 “οὐ μ' ἐχρήν σορὸν πρίασθαι, τοῦτ' ὀφλῶν ἀπέρχομαι.”
 ταῦτα πῶς εἰκότα, γέροντ' ἀπολέσαι, πολὺν ἄνδρα,
 περὶ κλεψύδραν,
 πολλὰ δὲ ξυμπονήσαντα, καὶ θερμὸν ἀπομορξάμενον
 ἀνδρικὸν ἰδρῶτα δὴ καὶ πολύν,
 ἄνδρ' ἀγαθὸν ὄντα Μαραθῶνι περὶ τὴν πόλιν·
 εἶτα Μαραθῶνι μὲν ὅτ' ἦμεν, ἐδιώκομεν·
 νῦν δ' ὑπ' ἀνδρῶν πονηρῶν σφόδρα διωκόμεθα, κᾶτα
 πρὸς ἀλισκόμεθα.

ARISTOPHANES.

CLXIV.

PROLEGOMENA HOMERI.

Οὕπω δὲ δύο ἢ τρεῖς ἡμέραι διεληλύθεσαν καὶ
 προσελθὼν ἐγὼ Ὀμήρῳ τῷ ποιητῇ, σχολῆς οὔσης
 ἀμφοῖν, τά τε ἄλλα ἐπυνθανόμην καὶ ὅθεν εἶη, λέγων
 τοῦτο μάλιστα παρ' ἡμῖν εἰσέτι νῦν ζητεῖσθαι. ὁ δὲ
 οὐδ' αὐτὸς μὲν ἀγνοεῖν ἔφασκεν, ὡς οἱ μὲν Χῖον οἱ δὲ

Σμυρναῖον πολλοὶ δὲ καὶ Κολοφώνιον αὐτὸν νομίζουσιν. εἶναι μέντοι ἔλεγε Βαβυλώνιος, καὶ παρὰ γε τοῖς πολίταις οὐχ' Ὀμηρος ἀλλὰ Τιγράνης καλεῖσθαι. ὕστερον δὲ ὁμηρεύσας παρὰ τοῖς Ἑλλησι ἀλλάξαι τὴν προσηγορίαν. ἔτι δὲ καὶ περὶ τῶν ἀθετουμένων στίχων ἐπηρώτων εἰ ὑπ' ἐκείνου εἰσὶ γεγραμμένοι· καὶ ὃς ἔφασκε πάντας αὐτοῦ εἶναι. κατεγίνωνσκον οὖν τῶν ἀμφὶ τὸν Ζηνόδοτον καὶ Ἀρίσταρχον γραμματικῶν πολλὴν τὴν ψυχρολογίαν. ἐπεὶ δὲ ταῦθ' ἱκανῶς ἀπεκρίνατο, πάλιν αὐτὸν ἠρώτων, τί δή ποτε ἀπὸ τῆς μήνιδος τὴν ἀρχὴν ἐποιήσατο· καὶ ὃς εἶπεν οὕτως ἐπελθεῖν αὐτῷ μηδὲν ἐπιτηδεύσαντι. καὶ μὴν κάκεῖνο ἐπεθύμουν εἰδέναι, εἰ προτέραν ἔγραψε τὴν Ὀδύσσειαν τῆς Ἰλιάδος, ὥς πολλοί φασιν· ὁ δὲ ἡρνεῖτο. ὅτι μὲν γὰρ οὐδὲ τυφλὸς ἦν, ὃ καὶ αὐτὸ περὶ αὐτοῦ λέγουσιν, αὐτίκα ἠπιστάμην· ἑώρα γάρ, ὥστε οὐδὲ πυνθάνεσθαι ἐδεόμην· πολλάκις δὲ καὶ ἄλλοτε τοῦτο ἐποιοῦν, εἴ ποτε αὐτὸν σχόλην ἄγοντα ἐώρων. προσιῶν γάρ τι ἐπυνθανόμην αὐτοῦ, καὶ ὃς προθύμως πάντα ἀπεκρίνετο, καὶ μάλιστα μετὰ τὴν δίκην, ἐπειδὴ ἐκράτησεν· ἦν γάρ τις γραφὴ κατ' αὐτοῦ ἐπενηνεγμένη ὕβρεως ὑπὸ Θερσίτου, ἐφ' οἷς αὐτὸν ἐν τῇ ποιήσει ἔσκωψε, καὶ ἐνίκησεν Ὀμηρος Ὀδυσσεύς συνηγοροῦντος.

LUCIAN.

CLXV.

ORESTES' PENALTY.

ME. Τί χρῆμα πάσχεις; τίς σ' ἀπόλλυσιν νόσος;

OP. ἡ ξύνεσις, ὅτι σύννοϊδα δεῖν' εἰργασμένος.

ME. πῶς φῆς; σοφόν τοι τὸ σαφές, οὐ τὸ μὴ σαφές.

OP. λύπη μάλιστά γ' ἡ διαφθείρουσά με.

ME. δεινὴ γὰρ ἡ θεός, ἀλλ' ὅμως ἰάσιμος.

OP. μανίαι τε, μητρός θ' αἵματος τιμωρίαι.

ME. ἤρξω δὲ λύσεως πότε; τίς ἡμέρα τότ' ἦν;

OP. ἐν ἧ τάλαιναν μητέρ' ἐξώγκουν τάφῳ.

ME. πότερα κατ' οἴκους, ἢ προσεδρεύων πυρᾷ;

OP. νυκτὸς φυλάσσων ὁστέων ἀναίρεσιν.

ME. παρῇν τις ἄλλος, ὃς σὸν ὥρθευεν δέμας;

OP. Πυλάδης, ὁ συνδρῶν αἷμα καὶ μητρὸς φόνον.

ME. φαντασμάτων δὲ τάδε νοσεῖς ποίων ὑπο;

OP. ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερεῖς κόρας.

ME. οἷδ' ἄς ἔλεξας, ὀνομάσαι δ' οὐ βούλομαι.

OP. σεμναὶ γάρ· εὐπαίδευτα δ' ἀποτρέπει λέγειν.

ME. αὗται σε βακχεύουσι συγγενεῖ φόνῳ;

OP. οἴμοι διωγμῶν, οἷς ἐλαύνομαι τάλας.

ME. οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους.

OP. ἀλλ' ἔστιν ἡμῖν ἀναφορὰ τῆς ξυμφορᾶς

ME. μὴ θάνατον εἴπης· τοῦτο μὲν γὰρ οὐ σοφόν.

OP. Φοῖβος, κελεύσας μητρὸς ἐκπράξαι φόνον.

ME. ἀμαθέστερός γ' ὢν τοῦ καλοῦ καὶ τῆς δίκης.

OP. δουλεύομεν θεοῖς, ὃ τι ποτ' εἰσὶν οἱ θεοί.

ME. κατ' οὐκ ἀμύνει Λοξίας τοῖς σοῖς κακοῖς;

OP. μέλλει· τὸ θεῖον δ' ἔστι τοιοῦτον φύσει.

CLXVI.

LAST SPEECH OF BRASIDAS.

Τὴν δὲ ἐπιχείρησιν ᾧ τρόπῳ διανοοῦμαι ποιεῖσθαι διδάξω, ἵνα μὴ τό τε κατ' ὀλίγον καὶ μὴ ἅπαντας κινδυνεύειν ἐνδεὲς φαινόμενον ἀτολμίαν παράσχη· τοὺς γὰρ ἐναντίους εἰκάξω καταφρονήσει τε ἡμῶν καὶ οὐκ ἂν ἐλπίσαντας ὥς ἂν ἐπεξέλθοι τις αὐτοῖς ἐς μάχην, ἀναβῆναί τε πρὸς τὸ χωρίον καὶ νῦν ἀτάκτως κατὰ θέαν τετραμμένους ὀλιγωρεῖν. ὅστις δὲ τὰς τοιαύτας ἀμαρτίας τῶν ἐναντίων κάλλιστα ἰδὼν καὶ ἅμα πρὸς τὴν ἑαυτοῦ δύναμιν τὴν ἐπιχείρησιν ποιεῖται μὴ ἀπὸ τοῦ προφανοῦς μᾶλλον καὶ ἀντι- παραταχθέντος ἢ ἐκ τοῦ πρὸς τὸ παρὸν συμφέροντος, πλείστ' ἂν ὀρθοῖτο· καὶ τὰ κλέμματα ταῦτα καλλίστην δόξαν ἔχει ἂ τὸν πολέμιον μάλιστα ἂν τις ἀπατήσας τοὺς φίλους μέγιστ' ἂν ὠφελήσειεν. ἕως οὖν ἔτι ἀπαράσκευοι θαρσοῦσι, καὶ τοῦ ὑπαπιέναι πλέον ἢ τοῦ μένοντος, ἐξ ὧν ἐμοὶ φαίνονται, τὴν διάνοιαν ἔχουσιν, ἐν τῷ ἀνειμένῳ αὐτῶν τῆς γνώμης καὶ πρὶν ξυνταχθῆναι μᾶλλον τὴν δόξαν, ἐγὼ μὲν ἔχων τοὺς μετ' ἑμαυτοῦ καὶ φθάσας ἦν δύνωμαι προσπεσοῦμαι δρόμῳ κατὰ μέσον τὸ στράτευμα· σὺ δέ, Κλεαρίδα, ὕστερον, τοὺς μετὰ σεαυτοῦ ἄγων αἰφνιδίως τὰς πύλας ἀνοίξας ἐπεκθεῖν, καὶ ἐπείγεσθαι ὥς τάχιστα ξυμμίξαι.

CLXVII.

A RECONCILIATION.

ΓΕΡ. Οὐδέν ἐστι θηρίον γυναικὸς ἀμαχώτερον,
οὐδὲ πῦρ, οὐδ' ὧδ' ἀναιδὴς οὐδεμία πόρδαλις.

ΓΥΝ. ταῦτα μέντοι σὺ ξυνιεὶς εἶτα πολεμεῖς ἐμοί,
ἐξόν, ὦ πονηρέ, σοὶ βέβαιον ἔμ' ἔχειν φίλην ;

ΓΕΡ. ὥς ἐγὼ μισῶν γυναικας οὐδέποτε παύσομαι.

ΓΥΝ. ἀλλ' ὅταν βούλῃ σὺ νυνὶ δ' οὐ σε περιό-
ψομαι
γυμνὸν ὄνθ' οὕτως. ὁρῶ γὰρ ὥς καταγέλασ-
τος εἶ.

ἀλλὰ τὴν ἐξωμίδ' ἐνδύσω σε προσιοῦσ' ἐγώ.

ΓΕΡ. τοῦτο μὲν μὰ τὸν Δί' οὐ πονηρὸν ἐποιήσατε·
ἀλλ' ὑπ' ὀργῆς γὰρ πονηρᾶς καὶ τότε ἀπέδυν
ἐγώ.

ΓΥΝ. πρῶτα μὲν φαίνει γ' ἀνὴρ· εἶτ' οὐ καταγέ-
λαστος εἶ.

κεῖ με μὴ' λύπεις, ἐγὼ σοῦ κἂν τόδε τὸ θηρίον
τούπιδι τῷ φθαλμῷ λαβοῦσ' ἐξεῖλον ἄν, ὃ νῦν
ἐνι.

ΓΕΡ. τοῦτ' ἄρ' ἦν με τούπιτρίβον, δακτύλιος οὐτοσί·
ἐκσκάλεισον αὐτό, κἄτα δεῖξον ἀφελούσά μοι·
ὥς τὸν ὀφθαλμόν γέ μου νῆ τὸν Δία πάλαι
δάκνει.

ΓΥΝ. ἀλλὰ δράσω ταῦτα· καίτοι δύσκολος ἔφυς
ἀνὴρ.

ἦ μέγ', ὦ Ζεῦ, χρῆμ' ἰδεῖν τῆς ἐμπίδος ἔνεστί
σοι.

οὐχ ὀρᾶς ; οὐκ ἐμπίς ἐστιν ἤδε Τρικορυσία ;

ΓΕΡ. νῆ Δί' ὠνησάς γέ μ', ὥς πάλαι γέ μ' ἐφρεω-
ρύχει,

ὥστ' ἐπειδὴ ἔξηρέθη, ῥεῖ μου τὸ δάκρυον πολὺ.

ΓΥΝ. ἀλλ' ἀποψήσω σ' ἐγώ, καίτοι πάνυ πονηρὸς
εἶ,

καὶ φιλήσω. ΓΕΡ. μὴ φιλήσης. ΓΥΝ.

ἦν τε βούλη γ' ἦν τε μή.

ΓΕΡ. ἀλλὰ μὴ ὥρας' ἵκοισθ'. ὥς ἐστὲ θωπικαὶ
φύσει,

κ' ἄστ' ἐκεῖνο τοῦπος ὀρθῶς κοῦ κακῶς εἰρη-
μένον,

οὔτε σὺν πανωλέθροισιν οὔτ' ἄνευ πανωλέ-
θρων.

ἀλλὰ νυνὶ σπένδομαί σοι, καὶ τὸ λοιπὸν
οὐκέτι

οὔτε δράσω φλαυρὸν οὐδὲν οὔθ' ὑφ' ὑμῶν
πίεσομαι.

ἀλλὰ κοινῇ συσταλέντες τοῦ μέλους ἀρξώ-
μεθα.

ARISTOPHANES.

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